INSTRVCTIONS AND ADVERTISEMENTS,

HOVV TO MEDITATE VPON the Misteries of the Rosarie of the most holy Virgin MARY.

VVritten in Italian by the Reuerend Father Gaspar Loarte D. of Diuinitie of the Societie of IESVS. *And newly translated into English.*

VVherevnto is Annexed briefe, Meditations for the seuen Euenings, and Mornings, of the weeke.

AT ROVEN,
By CARDIN HAMILLON,

1613.

BRITISH MUSEUM

THE AVTHOVR
to the deuout Reader.

ALBEIT THE Profite and importance of holye prayer, and meditation of heauenly thinges, hath not bene so wel vnderstoode heretofore, yet is it nowe through Gods good grace so much the better knowen, as it is more vsed. And amongst other thinges which they are wont and may meditate that geue themselues to this holye exercise, the deuotion of the holy Rosarie is one that is very cõmendable, very easie, and almost exercised of eche one; wherein the most highe

and diuine miſteries are conteined: eſpecially being inſtituted by the glorious Patriarch S. Dominike, who receaued it by reuelation of our Lady, as his Religion doth wittnes and obſerue. And hauing in like manner bine comfirmed by many Popes, and enriched with many graces, prerogatiues, and indulgences; namely by Pius Quintus of holy memorie, as appereth by the authentical priuiledges which the Fathers of the ſaide Religion haue in Rome, Bononia, Naples, and other places. Howbeit, becauſe al knowe not how to meditate vpon theſe Miſteries (as it behoueth) and by this lacke they looſe a great part of the fruit which might wel be gathered thereby, for their helpe this preſent Treatiſe hath bene compoſed; wherin is ſhewed, in what-manner they ought to meditate

with

with greateſt profite and conſolation of their ſoules. And that thou, wel beloued Reader, maieſt the better vnderſtande, howe fruitful this holy deuotion is to euery ſort of people, and howe it behoueth thee to exerciſe thy ſelfe therin, thou maieſt reade the Chapter following wherin this matter is ſo amply intreated of, as I hope thou wilt not grudge to read the reſt of the booke meaning to embrace this ſo holy an exerciſe, which thou maieſt aſſuredly beleeue, ſhal be more profitable and pleaſaunt, then painful and yrkſome to thee.

Maria mater gratiæ,
Mater misericordiæ:
Tu nos ab hoste protege,
Et hora mortis suscipe.

THE AVTHOVRS

Preface touching the great profite and vtilitie that may be gathered by meditating vpō the life of our Sauiour Ieſus Chriſte; and in what maner we ought to meditate the miſteries of the Roſarie (which are intreated of in this Treatiſe) and containe in them the principal part of this moſt holye life.

LIKE AS THE Sonn of God vouchſafed to come downe from heauen to earth, and to make himſelfe man for the wel-fare and life of man, according to that the ſelfe ſame word incarnate *a* ſaith; *I am*

a Ioh. 10. b. Gal. 4. a.

I am come that men may haue life, and that they may haue it plentifully: euen ſo, for the conuerſation of this life of grace, and ſpiritual conſolation of man, one of the thinges that maie moſt cheeflie helpe him herein, is the often meditating of the life of the ſaide worde incarnate *Ieſus Chriſte* our Sauiour, and the imitation of his moſt meruailous examples; ſith, the celeſtial Father hauing geuen him to the world for a *a* light, for a guide, and for a Schoolemaſter and teacher of men; and the Sonne him-ſelfe aſſuring vs, that *b* al, whatſoeuer he did, was done to geue vs an example, that we ſhould do the ſame; what ſhould ſuch doo, as could not enioy his viſible preſence here in earth? how ſhould they be illuminated, guided, and inſtructed of him, if they had not this remedie of the meditatiõ of his moſte holye life?

a Luc.2.e. Ioh.1.a. 3.c.8.b. 12.f.

Act.13. g.b.1. Ioh.1.a. 2.b.

Ioh.13.b. 1.Petr. 2.d.

by

by means whereof, he euen at this day illuminateth, guideth, and teacheth vs, as though he were present, with that he before did (wandring corporally in this world) speake, worke, endure, and teache.

It behoueth therfore, that this meditation serue vs as a mirror, wherin, by often looking & taking view, we may with the eies of our soule see that, which with the eyes of our bodie we neither could nor can see; and according to it direct and frame our life, sith, *a* al Iesus Christe his actions were done for our institutiō and instruction; yea, as S. Iohn the Apostle *b* saith: *Whoso saith that he dwelleth in Iesus Christe*, that is to say, that he is a member and seruant of Iesus Christ, *ought to walke as he hath walked*. As if he had saide: Who-soeuer saith, that he is a member of Iesus Christ, must

a Rom. 15. *n.* 1. Pet. 2. *d*

b 1. Iohn. 2. *a*.

a *Mat.* 11 *d.* be lowlye *a* and meeke, as Ieſus Chriſt was; muſt contemne al delights, honours, and woorſhipp of this worlde, as he did, ſeeking in al things the only glorie of god, *b* & not regarding in any thing his owne peculier eſtimation; he muſt loue frindes and *c* foes, doo iniurie to none, and if any be done to him, *d* bear it patiently; deſire rather to ſerue others, them to be *e* ſerued him ſelf. To be ſhort, he muſt ſo loue his neighbour, *f* as if need require at anytime, he be ready to loſe his life for his welfare and ſaluation.

b. *Ioh.* 7. *a* 8. *g.*
c *Math.* 5. *g.*
d *Luc.* 6. *d.*
1. *Pet.* 2. *d*
e *Mat.* 20. *d.*
f *Mar.* 10

Howe is it then poſſible for a true Chriſtian to doo theſe and ſo manie more things as be neceſſarie to be done, to imitate Ieſus Chriſt a-right, but if he knowe that Ieſus Chriſt him-ſelfe did firſt practiſe and doo them moſte exactly? and howe ſhal he know them, but by often medita-

ting his life, & the liuely & perfect examples, which of such like workes he left vs? and howe may a man learne the lessons of charitie, patience, pouertie, obedience, and of al other vertues, but if he knowe the life of the Lorde of al vertues? and therfore, as saith glorious S. Bernard: *a* In vaine trauaileth he to attain vertues, that hopeth by anye other meanes then by the Lord of al *b* vertues to attain thē; whose doctrine is a nurcerie of prudence; his mercie a worke of Iustice; his life a mirrour of temperance; his death a liuely paterne of prowes. Thou seest, Reader, by this holye Doctour his wordes, confirmed by the testimonie of so manie other famous men, howe necessary the continual meditation of Christes most holie life is, to the obteyning of such vertues as be needful for

a *Ber sub finē serm. 22. in Can.*

b *Ps. 23. b 79. 83. 88.*

thoſe that couet to participate of the true and euerlaſting life,

Moreouer, beſids this ſo great a profite, which proceedeth neceſſarily out of this moſte laudable exerciſe, weigh wel, good Chriſtian Reader, what other fruites, graces, and ſtore of ſpiritual treaſure doo aſſociate this holy meditation. Tel me, I pray thee, what thing more ſweeter, and of greater cõſolatiõ may any man deſire, that hath not wholly loſt his taſte, then to meditate, diſcourſe, and think vpon the wordes, workes, examples, and life of our Sauiour Ieſus Chriſt? Of whom we finde *a* written, *That his conuerſation was without al ſournes, and his companie had no encombrance, but ioy and conſolation.* What time maye we thinke better ſpent, then that which is emploied in ſuch profitable medetation? what exerciſe can there

a. Sap. 8. d.

be

be more meritorious or acceptable to Christe, then this wherin the soule is busied, in performing Mary Magdalen that most woorthy penitent her function & office, who *a* chused the best part, in sitting her downe at our Lordes feete, and listning to his wordes. The like did our Souerain Lady the blessed virgin Mary, *b* marking wel, and reuoluing the same wordes in her heart: What thing may ther be more valable to gaine mercy, grace, and the familiaritie of Iesus Christe? what more soueraine remedie to come by litle and litle to the cõtẽplation of his infinite maiestie, then is attentiue and serious meditation? Seing the same our Lorde assureth vs him-selfe thereof, *c* saying: *If anye enter in by me he shal be saueed, and shal finde most sweete feedings.* In fine, what thing may ther be more

a. Luc. 10. *g.* Aug. 1. *de* Trinit. init. ca. 10. to. 3.

b Luc. 2. *g*

c. Iob. 10 *b.*

more eaſie or more pleaſant for al ſortes of people, then is this holy meditation? ſith in meditating the life of Chriſte, we muſt needes meditate withal the life of his bleſſed mother, as alſo cal the Apoſtles and other holye Saintes to minde, that liued and conuerſed with him: yea, al the bleſſed Angels too, who greatly delight in this kinde of exerciſe, and therfore, no doubt but fauour greatly al thoſe that vſe it. In ſuch wiſe, as if thou wert not to receaue any other guerdon, nor to reap any other commoditie by this ſo holy an exerciſe, yet ought this onely thing to allure, yea, conſtraine thee, to frequent and practiſe it; to wit, the pleaſure and ſweetnes which thy ſoule ſhal feele, in contemplating ſo holy a life, in remembring his ſo abſolute and wonderful workes, in beholding with

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the eyes of thy ſoule ſo beautiful a and amiable a Lord aboue al the ſonnes of men.

What thing can be more ſweete then to conſider his moſt holy behauiours? howe humble he was in his conuerſation; howe affable in his wordes; howe milde in his anſweres; howe feruent in his preaching; how ſeuere in reprehending vice; howe zealous in procuring diuine honour; howe patient in putting vp iniuries; how diligent in ſeeking the ſauegard of ſoules; howe ful of compaſſion, in bewailing others greifs; how curteous in receauing ſinners; how merciful in pardoning offenders; how liberal, in graunting that which was required him; howe mightie in his miracles; howe modeſt in his going; howe temperate in his eating, howe great a louer of pouertie, how prone to paines;

a *Pſ.* 4. 4.
a *Sap.* 13.
a *Bern. initio Ser.* 2. *de Epiph.*

nes; how frequent in watching and praying; how gratious and amiable towardes al men: he despised none, although a sinner; he shunned none, were he sick or a lepre; he flattered not the riche, nor draue the needie out of his companie: he fledd al worlly honours, and was not careful for temporal treasure; he was common to al; and to a win al, conuersed with al Briefly, he was so delectable, so sweete, and so amiable, as it is not possible to finde, wish, nor imagine, a more gratious, exact, and perfect life then, his was. What is he therfore that wil be so senseleſſe, and of so corrupt a taste, as wil not be delighted therwith, and feele a singuler sweetnes in meditating vpon this so holie a life;

a. Sic Paul 1. Cor. 2. d.

Neuertheleſſe, thinke not, that in saying, that the meditation of Christ his life is of so great

great importance, I meane to exclude his passion and death, neither yet his Resurrection and Ascension; sith vnder this worde of life, al these misteries are comprehended; and out of them al oughtest thou to gather, as it were, a pretie posie, to beare alwaies about thee in thy bosome, like to that of mirrhe; which the Spouse *a* said in the Cantikes, she caried continually in hers. Good *b* S. Bernard saide, howe he had gathered such a one, out of al the distresses and annoyances our Lorde had in his infancie, the paines he abidd in preaching, the toiles he endured in his voiages, the temptations he ouercame in fasting, the teares he shedd in praying; to be briefe, out of al the iniuries, outrages, scornes, spittinges, blows, nailes, with al the other tormentes; and amongst so manye branches of

a Can. 1. d
b. Ber. init Ser. 43. m Cant. & be. 12. de dilect 2. de in tract. de use be. viu.

of this moſt ſweet-ſmelling mirrhe, he ſaith, how he left not that out of the ſoure drinke which was geuen him on the Roode, nor yet that wherwith he was anointed in the ſepulchre. By which wordes this holy Saint declareth howe in meditating our Sauiours life, al theſe thinges are to be conſidered.

Howbeit, foraſmuch as it is not long agone, that being commaunded by my ſuperiors, I made a ſmal Treatiſe that was publiſhed abroade, touching the matter of the Paſſió, wherin were certaine inſtructions and aduertiſementes giuen, both of the principal pointes therof, and in what maner they were to be meditated; mine intét was in this Treatiſe (being in like maner cómaunded me) to haue principally intreated of ſuch other miſteries of this moſt holy life, as had not

not bine ſpoken of in the other Treatiſe. Notwithſtanding, whē I afterwardes had perceaued, how to write al that might be gathered out of the holy Goſpels touching the life, preaching, and miracles of our Lord, would be a very long thing, and require a iuſt volume, I determined with my ſelfe to write onely vpon the miſteries of the Roſarie of the moſte bleſſed virgin Mary; ſithens, beſides that it is ſo godly, renowned, and approued, a deuotion as is abouesaid in the Prologue? therein, in my fancie, are the chief points of the life of Chriſt conteined, frō the time of his incarnation, vntil the ſending dowe of the holy Ghoſt; in-ſomuch as, who-ſoeuer he be that ſhal meditate theſe wel, may aſſure him-ſelfe to haue meditated the greater and more principal part of his moſt ſacred life.

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This is the thing therfore, my derelye beloued brother, which I here present vnto thee; to wit, the meditations of the misteries of the aforesaide Rosarie, whereof eche one, (as was done in the other meditations of the Passion) is distinguished into three pointes, as wel for the perfection and deuotion of this number, as also, that eche one may meditate them more amply, and with lesse confusion.

Aug. ca. 16. lib. 2 de doct. Christ. to. 3. & le. 2. q. enan. cap. 6. to. 4 & in psal. 6. tom. 8.

But because the pointes which I noteed in the other meditations of the sacred Passion were nothing amplified and dilated, but onely a bare text set downe of the matteas that were to be meditated vpon (the which was done, supposing that eche one would them-selues, according to their deuotion haue dilated and amplified the same) vnderstanding since, that if some doo make this

this diſcourſe and dilatation, yet, al for lack of capacitie doe it not; for this cauſe haue I done mine indeuour in this booke, to content both tho'ne and th'other; acknowledging my ſelfe, as S. Paule *a* ſaith, to be indebted both to the learned and the ignorant. For the learned therfore, I haue thought good, after a text wiſe, firſt to ſet downe that which they maye meditate vpon in euerye miſterie, leauing eche one to pauſe therein, and to dilate the ſame, according to their capacitie and deuotion: nowe for the ignorant, that knowe not howe to doo this, without ſome further helpe, I haue ſhewed them the manner, how to interteine themſelues, and to diſcouſe vpon eche point, which ſoeuer they may thinke good to meditate vpon; out of which manner of amplification they may gather theſe

a Rom. 1.b.

theſe commodities folowing.

1. Firſt, they ſhal better vnderſtād the hiſtorye of that poīt, whereon they purpoſe to meditate.

2. They maye conceaue the document or example, which ſometimes is intermedled for their inſtruction.

3. They maye learne howe ſometimes to aske our Sauiour ſuche thinges, as the point whereon they meditate, may moſt fitly miniſter occaſion of; other-time to yeeld thanks for ſuch graces and mercies as they maye be put in minde to haue beene done vnto them, and to this purpoſe may they apply the vocal praier ſet downe at the end of euery miſterye.

4. They maye with the reading of theſe amplifications, helpe thē-ſelues to auoide the diſtractions and wandring of minde, which often times, happeneth

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in time of meditation.

5. The Apoſtrophes and familier ſpeeches which I haue nowe and thē intermedled in this methode and maner of dilatation, may ſerue to excite and kindle deuotion, being weake or wāting as happeneth many times to be.

6. After they haue read more then once the foreſaid maner of amplificarions vpon eche point, they ſhal perceaue them-ſelues ſo ſufficiently inſtructed, as that of them-ſelues they may eyther altogether, or in part, be able to amplifie ſuch articles as they are minded to meditate vpon; and when they found nothing ſuggeſted of their owne brayne and peculier deuotion, yet maye the readinge of theſe points that are here propounded thē, with their amplifications wel and leiſurly conſidered, ſerue for a ſufficient meditation, whiles nothing

thing els were graunted them. And of theſe, and ſuch like fruites which the ſimple ſort may ſuck and gather out of the fore-ſaide amplifications, the learned may in like wiſe helpe them ſelues ther-withal at ſome times, when beſt ſhal like them; ſo that, aſ-wel to th'one as th'other they ſhal not be vnprofitable.

Moreour, this maner of diſtinguiſhing and entertaining a mans ſelfe vpon euerie article, may ſerue for al ſortes of people; for who ſo mindeth to diſcourſe vpon al the three pointes of the miſterie, whereon he meditateth wel may he ſo doe; and who fancieth not to pauſe in eche point ſo long time, may make chouſe of that point that ſhalt beſt like him; ſeruing his turne, if he thinke good, with the meditating of one onely point, and the amplification therof,

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if he liſt; which he may right eaſilye finde out, ſeing euerye point is ſo plainly diſtinguiſhed a-part, as one hangeth not of an-other, but ech one is abſolute in his owne concluſion. I thinke it good beſides, to aduertiſe thee in this place, that the inſtructions which I haue giuen thee in the 6. 8. and 11. Chapters of, The exerciſe of a Chriſtian life; as alſo thoſe aduiſes that I ſet thee downe in the Treatiſe I wrote of the meditation of the Paſſion, at the ende of the inſtruction, may greatly helpe thee to the better meditating of theſe miſteries; al the which documentes I here omitt for breuitie ſake, referring thee onely to the foreſaide places in the bookes aboue eſpecified.

Finally, I thinke it meete to aduertiſe thee, that for-ſomuch as in the inſtitution of the Roſarie it is ordained that tenn *Aue Maries*

and one *Pater noſter* be recited vpon euery miſterie, theſe maye be ſaide in three ſundrye maners. The firſt is, to recite them before thou enter into thy meditation. The ſecond is, to ſay them in the very time of meditation. The third is, to ſaye them after a man hath finiſhed his meditation. And this laſt way is, in mine opinion, the beſt, ſith the ſoule doth commõly after meditation finde it ſelf more ſupple, and better diſpoſed to praye with attention and deuotion. Yet meane I not hereby to make a lawe, but that eche one may ſay thẽ, at ſuch time as beſt ſhal like them.

Theſe particularities haue I thought good to touche, minding thereby to helpe nouices, and ſuch as are ſmallye acquainted with this exerciſe, a labor that I haue willingly laide my hands to, aſwel, for that it was appointed me by thoſe that haue authoritie to commaund

maund me, as alſo, in regarde of the hope I haue conceued that it ſhal benefite the brethren of our companie, for whoſe profite and commoditie, this worke was principallye compoſed: whom I exhort and pray as earneſtly as I can, to geue them ſelues diligently to this holy exerciſe of meditation, conſidering that for ſo ſmal paine they are promiſed ſo great a gaine, and ſo ſinguler conſolation, as I am perſuaded al thoſe ſhalbe able to teſtifie, who with a willing and feruent deſire ſhal for ſome time geue them-ſelues to aſſaye and proue the ſame: For verily doo I hope, that ſuch ſhal by experience finde his life to be the guide of their life, who is the way, *a* the truth, and the life; to whom, with the Father and the holy Ghoſt be eternal and euerlaſting glory. Amen.

a Ioh. 14. a.

THE

THE FIFTEENE MISTERIES of the Rosarie of our Ladie

VVhere of the fiue First are called Ioyful, The second doulful, the third glorious.

HEere Gabriel the Archangel doth,
Our blessed Ladie greete:
VVho with consent conceiued Christ,
Our soueraigne Sauiour sweete.

GOd graunt the power and strength of God,
My soule may dayly haile:
That it conceiuing Christ may bring
Forth teares of good auaile.

THE

THE FIRST IOYFVL MISTERIE IS OF THE INCARnation of the Sonne of God; and of the Annunciation of our Ladye; vvhere vpon thou shalt meditate these three pointes folovving.

FIrst, that Cordial charitie of God, who a vouchsafed to be incarnate, and to make him-selfe man, as we are, to repaire thereby the fal of miserable man-kinde, deliuering vs by this meanes from the slauerie of Sathan, and this without any merite of ours going before, b woorthie the receeuing of so great a benefite.

a 1. *Ioh.* 4. c
Ioh. 1. b 3. b
b. *Tim.* 1. b. *Ad Tit.* 3. a

Secondly, Consider, howe for the accomplishment of this misterie, he sent that celestial Ambassage to the most sacred virgin, the which Gabriel the Angel caried, according as the Euangelist S. Luke c reporteth: VVherein thou maiest contemplate the circumstances of the Ambassadour, and of the great Lady, to whom the Ambassage was sent; as also the wordes of those most amiable speeches that passed betwext them twaine.

c Luc 1. c

Thirdly consider, howe presently after the most sacred Virgin had yeelded her consent to the message that was deliuered her by the Angel, this diuine misterie was forth with accomplished. Here maiest thou meditate, what meruailous matters were done in that instant.

THe first Article maye be amplified, by meditating the pitiful estate which the world was in, when God vouchsafed to bestow this his so bountiful a benefite vpon it; how many sinnes did euery where beare sway; how many errours, howe great blindnes, howe many dangers, howe slender a desire, nor yet any imagination to receaue so great a benefite; and yet, such was the loue of God towardes the world, as without any good desert of our part, yea, with an infinite number of most enormous crimes; the daie being come, which his maiestie had before al daies ordeined, *a* he remembred them that had,

a. Gal. 4. a. Leo Papa. Ser. 2. de Natiuit. Dom.

had forgotten him, and with moſte rare clemēcie vouchſafed to viſite them that deſerued moſt ſeuerely to be chaſtiſed; and to redreſſe the endleſſe euils and miſeries that reigned round about the world; albeit ſo beetle blinde were men, as they knewe them not, nor any whit perceued them. And for the doing of this matter, he diſdained not to ioyne him-ſelfe to the miſerie of humane nature, making him-ſelfe man for vs, and thral to thouſands of annoyes, for our ſaluation. O ineſtimable Charitie? O infinite liberalitie? Lorde, thou liberally departed with more to the the world, then it either durſt craue or wiſh for at thy handes. What diddeſt thou ſee in vs, O Lorde, to moue thee in ſuch lowly wiſe to viſite vs? what were our merits towardes thee? what ſeruices had we performed to thy diuine ma-

ieſtie ? thy mere goodnes it is, that only prouoketh thee therto; that thy mere clemencie cauſeth thee to deſcend from heauen to earth, and to take humane fleſhe in the bleſſed virgins wombe for our wel-fare, which made thee earſt to deſcend down *a* into the buſhe, taking pitie of thy peoples affliction, and to procure their deliuerance, as then thou ſaideſt to Moiſes; whereby thou figuredſt this thy ſecond diſcent of clothing thy ſelfe with the mantel of our humanitie. Al the Angels praiſe and thanke thee for this thine ineffable mercy; ſeing man can-not condignely thanke thee therefore, nor yet acknowledge it ſufficientlye.

a *Exod.* 3. *a* *Deut.* 33. *b* *Mar.* 12. *b* *Luc.* 20. *f* *Act.* 7. *d* *Ber. Ser. in verba* 12. *Apoc. ſignum magnũ apparuit.*

In the ſeconde point thou ſhalt haue a plentiful ſubiect to dilate vpon, conſidering on th'one ſide the qualitie of the Ambaſſadour which God ſent downe for the

the dealing in this affaire; his high eſtate, being one of the *a* principal Angels of heauen; the beautie and brightnes of body, wherin he appered to the moſt ſacred virgin; the humilitie & reuerence, wherwith he ſaluted her; the gratious ſpeeches, repleniſhed with al conſolation, which he vſed towards her; the great skil and wonderful wiſdom he ſhewed in reporting his Commiſſion to her, declaring by degrees the diuine miſterie of the Incarnation. In this manner maieſt thou likewiſe diſcourſe vpon al the other circumſtances.

a Luc. 1. *b.* Ber. *non long. ge à princ. hom.* 1. *ſuper* Miſſus *eſt.*

On th'other ſide, weigh wel the excellencie and ſouerain dignitie of her, whom this ambaſſage was ſent to; her modeſt countenance in harkening; her graue prudence, in pondring the wordes that were ſpoken to her; that wel-beſeeming baſhfulnes

which made her bluſh, in hearing her owne praiſe; the feruent zeal ſhe caried to virginitie, which made her make anſwere, meaning to be aſſured thereof; the liuely faith, wher-with ſhe firmly beleeued al that was on Gods behalfe announced her, for the which ſhe was of her couſin S. Elizabeth *a* ſingulerly commended; & laſtly, the profound humilitie wherwith ſhe reſigned and graue vp her ſelf as our Lord his obedient ſeruant, he hauing choſen her for his beloued mother. If thou diſcuſſe diligently al theſe particularities, as al other the like circumſtances of this diuine miſterie; thou ſhalt finde thy ſelfe rapt into ſuch an admiratiõ, as ſhal make thee crie out with the Roial Pſalmiſt *b* Dauid: *Great and wonderful is thy wiſdome O lord, it is ſo high, as I cannot comprehend it.* It ſurpaſſeth my retche and vnderſtanding; ſithens of what ſide ſoeuer

a Luc. 1. *a.*

b Pſa. 138.

thou turneſt thee in this Ambaſſage, thou ſhalt finde great, and right miraculous meruailes. Great is the meſſage; great is the Lord that ſent it; great is the perſonage, to whom it was ſent; great the Ambaſſadour that brought it; great is the affaire that is intreted of; graet and meruailous the manner of proceeding in it. Our Lorde be lauded euery wher, *a* that doth ſo great matters both in heauen and earth. a *Dan.* 6. g

If thou deſire to ſtaye vpon the third point, thou ſhalt neuer want matter, meditating the thinges that tooke effect preſently after the Queene of heauen had geuen her, conſent, *b* ſaying: *Fiat mihi ſecundum verbum tuũ. Be is done vnto me according to thy worde.* Sith in that verye inſtant the moſt ſacred body of Ieſus was by the vertue of the holy ghoſt formed of the moſt pure bloud of the bleſſed virgin Mary; and b *Luc.* 1. g

in the selfe same instant was his glorious soule created and infused in his body; and in the same instant was his most holy humanity vnited with the eternal word of God in one self-same person. And thence-forth was the blessed virgin mother of God, Queene of Angels and men, ful of grace, repreniſhed with al the giftes and prerogatiues meete for so incomparable a dignitie. O *Fiat* most puissant and effectual? with another *a Fiat* God did earst make the heauens, earth, and al the creatures of the world; yet were ther farre greater & more important matters made with this *Fiat*; seing that by means of this *Fiat*, the same God made him-self man, and man was made God; with al the other right wonderful workes that proceed out of this change & most miraculous metamorphosis.

a Gen. 1. b

O mightie Lady, thou hast not said

ſaid without cauſe in thy a Canticle, *That he which is mightie hath done great things vnto thee*; and what greater matters might there be, then to haue made thee his mother, thou enioying ſtil thy pure and immaculate virginitie? what greater matter, then to haue made thee his temple, b and the facred tabernacle of the holy Ghoſt? what greater mater, then he whom the cope of heauen can not conteine, to haue vouchſafed to ſhut him-ſelf vp in thy ſacred wombe, it being made thereby a celeſtial Paradiſe, wherein the Angels delight to adore their Maker. Verilye the Almightie hath done great matters to thee, wherby thy ſpirite may rightly reioyce, and without intermiſſion magnify him, who hath ſo highly magnified thee. And we al may rightly for the ſame cauſe congratulate with thee, and praiſe and reuerence thee perpetually,

a *Luc.* 1. e

b *Vide* Litaniã B. Mariæ *in fine huius libri.*

to

to endeuour our ſelues al we may, to be thy true & faithful ſeruants.

A PRAYER.

GReat and ineffable was the ioye, O moſte ſacred virgin Mary, which thy moſt holy hart was ſurpriſed with, whē being ſaluted by the Angel Gabriel, and vnderſtanding the cauſe of his Ambaſſage, thou with a moſt profound humilitie reſignedſt thy ſelfe into our Lorde his handes, and waſt preſently ther vpon made the true mother of thine owne Father & Creator. I beſeech thee Lady, by this thine incomparable dignitie, that with thy worthy praiers thou wilt obteyn me abundant grace, wherby I may conceue ſpiritually the ſelf-ſame Lorde, and knowe alwaies how we to keepe him in my ſoule. Amen.

a *Aug. ca. 5. lib. 2. de Simb. ad Cat. Chriſol. Ser. 143*

Heere

Heere humbly she conceiued with Christ
Her cooſin goes to ſee:
Who with her Babe in wombe shewes her
Gods mother deere to be.

GEach me Lord humbleneſſe to learne,
Of thee, and mother milde:
And thankefulneſſe and honour of
Saint Elizabeth and her childe.

THE SECOND IOYFVL MI-

ſterie is touching our bleſſed Ladie her viſiting of S. Elizabeth; vvhere-vpon the maieſt meditate theſe three articles appointes folovving.

THE FIRST is, how our Lady hauing a by the Angels reuelation vnderſtoode a. Luc. 1 6.

derstoode, howe her Cousin was nowe six monthes gone with child, she with an exceeding charitie and diligence went to visite her.

SECONDLY, Consider the passing ioye which S. Elizabeth felt presently after she had seene the blessed Virgin, and heard the voice of her salutation, as also the wordes which she spake in her praise and singuler commendation.

a *Ibidē.*

THIRDLY, contemplate, howe our Ladie hearing the wordes that S. Elizabeth spake, and vnderstāding the secret thinges that were reuealed vnto her, she was ceased with a great ioy and exultation of spirite and being wholly inflamed in diuine loue, pronounced that moste mistical Canticle of *b Magnificat anima mea Dominum.*

b Luc. 1.c.

MINDING TO pause in the consideration of the firste Article, meditate the charitie which caused the most sacred mother to entrepriſe so long and laborsome a iourney,

ney, onely to visite, ād to doo some seruice to that holye olde woman-Saint Elizabeth kowing wel, that by her presēce shemight be greatly comforted and holpen.

This a may serue thee for a lesson to endeuour thy selfe, according to her example, to exercise the workes of charitie and mercie with a willing and readie heart. Ponder likewise her most profount humilitie, wherewith albeit she receaued so high a dignitie, as to be made the mother of God, yet did she nor for al that refuse to humble and depresse her selfe, in going to doo that office, which the mener sort is wont to performe vnto their betters. O moste holy and most humble mother, howe farre art thou estranged from al arrogant hawtines; howe farre abhorring from the pestilent presumption of men and women of this world, which being but vile

a *Amb. in Luc. lib. 1. & 2. de virginibus.*

vile and abiect in the ſight of God, wil exalt them-ſelues, and couete to be viſited, courted, and ſerued of al others, not knowing that, moſte ſoueraine Lady which thou kneweſt ſo wel, to witt, *a* that to finde fauour in the face of God, and to be reſpected of his diuine Maieſtie, looke how much any one is greater, and more woorthy of renowne, ſo much ought he the more to humble and ſubmitt him-ſelfe to others.

a Eccle. 3.e. Phil. 2.a

Thou mayeſt extende thy ſelfe in the conſideration of the ſecond point, meditating, howe great efficacie the preſence & ſpeech of the moſt ſacred virgin is of, and how happy thoſe are to be thought, whom gratiouſly ſhe fauoreth, ſeing S. Elizabeth (immediatlye after ſhe was viſited and ſaluted of her) receaued, both ſhe, and the childe ſhe bore in her entrals, ſo great a ioye and meruailous illumi-

lumination of ſpirite; Sithens the miſterie of the Incarnation of the ſonne of God (at that time vtterly vnknowen to the whole world) was reuealed vnto her. And by the wordes which ſhe vttered then vnto our Lady, ſhe did giue plaine teſtimonie, what other graces and fauours ſhe had receaued, the which ought mightily to moue thee to enforce thy ſelfe al thou maieſt to be a deuout and zealous ſeruant of this great Lady, by honoring her continually in thine heart; whereby thou ſhalt merite to be ſpiritually viſited and fauoured of her; in ſuch wiſe, as thou maieſt haue an aſſured hope, neuer at any time to be deſtitute of God his diuine giftes and graces.

TOVCHIND the contemplation of the third Article, thou ſhalt haue a large ſcope to walke in ima-

imagining howe this moſt ſacred ſoule of the *a* holy mother was affected in hearing what her couſin S. Elizabeth ſaid vnto her ; how gracious, how ſhe exulted with Ioy and was : repleniſhed with al conſolation ; howe ſhe bluſſhed, to heare her owne praiſes ſpokē of; how lowly ſhe humbled her-ſelf, attributing al the vertues ſhe was adorned with, to the bountiful goodnes of our Lord that gaue her thē; with how inflamed an affection ſhe thanked God, for this his ſo ſinguler a benefite done both to her, and to al the whole race of mankinde. In ſomme, as not able anye longer to repreſſe her inward exultations, ſhe diſcouered herſelfe at laſt, and gaue the feruent flames of diuine fire leaue to burſt out , which burned ſecretlye within her holy heart, reuealing to the world what treaſures God had endowed her with, and this by

a. Luc. 1.d.

by the diuine Canticle ful of miſteries, which ſhe then pronounced a magnifying thereby that Lord, who had ſo greatly magnified her, and confeſſing plainly, that her lowlines and humilitie was occaſion of this her ſo high a dignitie. a. Luc. 1. e.

O ſacred virgin both great and litle; great in thy holines, great in the graces and fauours which thou haſte receaued from God; great in the greteſt dignitie that was euer imparted to any pure creature. Litle in thine owne eyes; litle, in reſpect of thy profound humilitie; litle, in regarde of thine innocentie and ſimplicitie of an infant, which is a very neceſſarye and b requiſitie vertue to enter into the kingdome of heauen with, Right woorthely ſaide one, c that with thy virginitie thou dideſt pleaſe God; but with thine humilitie thou madeſt thy ſelf his mother. Alas! why cannot b. mat. 18. a. & 19. b Mar. 9. c. Luc. 9. f 1. Cor. 14. d. c Ber. ho. 1. ſuper Miſſus eſt.

can not I learne of thee, and of the bleſſed fruit of thy wombe, to be humble in hart; ſeing that, as thou affirmeſt, and thy ſonne hath confirmed, a the humble are thoſe onely that ſhal be by him exalted.

a. *Luc.* 14.6. & 18.c.

A PRAYER.

RIGHT delectable and plentiful was the ioy thou hadſt, O moſte ſacred virgin, and mother of God, when being repleniſhed with charitie, thou wenteſt to viſite thy holy couſin Elizabeth, and dideſt vnderſtand the miraculous effectes, which by meanes of thy ſalutation God eternal wroght both in her ſelf, and in the child which ſhe bare with in her wombe. I beſeech thee, O bleſſed Lady, by that exultatiõ thou felteſt thẽ, and diddeſt manifeſt by thy celeſtial Canticle, that it may pleaſe thee to make me partaker of thy ſpiritual viſitation, by meanes wherof I may

may contemne al worldly conſolations, and reioyce me onely in God mine onely Sauiour. Amen.

HEere God who made and gouernes all,
And thundereth in the Skie:
Moſt poorely borne twixt oxe and Aſſe,
In Cribbe doth weeping lie.

IN Man made beaſt through ſinne, doſue.
To God made man, that he
True humbleneſſe and pouertie
Of ſpirite will grant to me.

THE THIRD IOYFVL

Misterie is of the Natiuitie of Iesus Christe our Lord, vvher vpon thou maiest meditate theese pointes folovving.

THE FIRST is howe our Ladye meaning to obey the Emperour Cæsar Augustus his proclamation, went frō Nazareth to bethleem, a where not finding any conuenient lodging, she withdrewe her selfe into the publike and common Inne, or (if you thinke good) into the houel and shroud that was there made with bowes for poore folkes. a. Luc. 2. a.

SECONDLY, consider howe the houre of the glorious child-birth of the most sacred mother being come, she brought forth the Sauiour of the world and with a wonderful great reuerence adored him, swaddled him vp in suche poore cloutes as she had, and laide him in a manger.

THIRDLY, consider the Angels songes, b and the ioye and triumph they made in this most happy child-birth, whereof one announced the same to the Shepardes that in that coast did watche ouer their flocks; who speedily came to see and adore this celestial Infant. b. Luc. 2. b.

TOVCHING

TOuching the first point, thou maiest amplifie thy meditation, by weighing the circumstaunces that happened in the voiage which our Lady vndertooke; wherby is plainly shewed, what pains and trouble she endured therein, albeit, what-soeuer it was, she passed it ouer with exceeding patience. First, the sharpnes of the season did greatly augment her afflictions, sith this iorney was performed in the verye hart of winter, when as we see it is verye painful trauiling. Secondly, her pouertie, which forced her to suffer manye discommodities, especially, being great with childe, and so tender and delicate as she was. Thirdly, the lack of lodging, which could not be prouided her in al the whole Citie of Bethleem, albeit (wel may we beleue) that good Ioseph tooke great paines in seeking it very diligentlye; and

howe ſeing them-ſelues thus refuſed, it coulde not be, but that they felt great ſhame and confuſion. O what a ſoueraine ſolace and ſingu- comfort ſhould this be for poore folkes that are in this world diſtreſſed, deſpiſed, and forſaken, if they conſidered, how the moſt woorthy, noble, and moſte holy creatures, which ought to haue been more honored & reuerenced then al the whole world again (to witt, the Queene of heuen, and her moſt bleſſed Infant) were the moſt diſtreſſed, annoyed, and pained of al others.

Thou maieſt pauſe in the ſecond point, beholding with thy ſpiritual eyes, in what ſtate the moſte bleſſed virgin found her-ſelfe the day of her moſt ſacred deliueraunce; and here ſhalt thou ſee in her ſo vertuous a diſpoſition, ſo holye a deuotion, ſo graue a modeſtie, ſo ſinguler a beautie, ſo great an eleuation

uation of ſpirite in God, as no mãs tonge can poſſiblye declare it.

Thou ſhalt finde, howe in counterchange of griefes *a* which other women feele in child-birth, ſhe felt a ſtrange and ineffable ſolace, a ſinguler ioy and diuine conſolation; and being there-with wholly rapt and eleuate, the celeſtial bridegrome iſſued miraculouſly out of her wombe, as out of a moſt pretious *b* bride-chãber, without any alteration or detriment at al to her moſt perfect virginitie. O virgin-mother and mother-virgin; A priuiledge neuer graunted to any other creature! O diuine excellencie, and dignitie due to thee alone, to be the mother of God, and mother of thine owne Father and *c* Creator! Who can poſſibly conceue what thy heart felt, when with thy bodily eyes thou beheldeſt the Prince of heauen lying naked in earth; and him ſhiue-

a Gen. 3. 6

b. Aug. initio tract. 1. in Ioh. to. 9.

c Pſa. 18. a Aug. in principio cap. 5. li. 2. de Sym. ad Catech. Tom. 9.

ring for colde, who doth clothe and warme al other creatures? O with what reuerence diddeſt thou proſtrate thy ſelfe, to adore that infinite Maieſtie, masked vnder the vaile of ſo great diſtreſſe and miſerie! Oh, with what compaſſion diddeſt thou aſſociate with thy teares thoſe, which thy deere yonge ſonne ſhed, feeling his ſo great annoiances! Oh, with what cordial loue endeuouredſt thou to lul and lapp him vp in ſuch poore ſwadling cloutes as thou haddeſt, geuing him thy ſacred breſtes to ſuck vpon, which were at that time miraculouſlye repleniſhed with milke! Matters ſufficient to melt anye flintie heart that would with leiſure ponder and diſcuſſe them.

The meditation of the thirde point wil furniſh thee of fitt matter to moue compaſſion, if thou conſider, howe this moſte mightie monarche,

monarche, this King *a* of al kinges, he whom neither the heauens nor earth can holde and comprehende, hath in such wise debased, humbled, and throwen him-selfe downe in a harde manger vpon a litle haye; he, whom the Angels doo adore, and in whose presence the powers of heauen doo quake againe, lieth quaking him-self for colde betwixt two brute beastes. O diuine darling, what meaneth this geere? what humilitie and basenes is this, O Soueraine *b* King of glorye? what hast thou to doo with the crib, thou that hast thy throne aboue the *c* Cherubins? how art thou made thus dombe, O *d* eternal worde of the Father? whye weepest and waileſt in such sort, thou, that art the ioye of al the holy Angels? verily, thou haste masked thy diuine nature with our humane nature, to be the King and Sauiour of Israel, and of the vni-

a Coll. 2. b
1. Tim. 6. c
Apoc. 17. d
⊕ 19. c
b Psa. 23. b
Ad Tit. 2. d
c 1. Re. 6. a
d Ioh. 1. a
1. Par. 13. b

uersal world. The desire which thou hast to redeeme vs, moueth thee to doo these strange matters; the loue which made thee wel-eare descend from heauen for our wel-fare, causeth thee nowe to be borne, and to a cloake thy puissance with such penurie and extreme want of al thinges, that we shoulde thereby learne to meeke and humble our selues, and to detest al pride, al pamperinges and delicacies of the flesshe, louing the lowlines, the penance, and the pouertie, which thou diddest chuse and teach vs, and wouldest for this cause haue thy natiuitie announced b to poore Sheppardes, of whom thou wast visited and adored, the which their visitation and adoration we ought attentiuely to ponder, and diligently to imitate.

a Ber. ser. 3. in Natiui. Domini.

b Luc. 2. b.

A PRAYER.

WHat tongue can woorthely tel, O moſt woorthye Queene of Angels, the ineffable ioy and exultation which thou wert ſeaſed with in thy moſte ſacred and virginal child-birth? When thou ſaweſt the Redeemer of the worlde borne of thee, and adoring him with great reuerence, didſt ſwaddle him vp in poore cloutes, and laide him in a manger, where he was announced of the Angels, & viſited of poore ſhepperds: I beſeech thee, O moſt happy mother, by this his moſt holy natiuitie, that ſeing he was borne for vs, and geuē vnto vs, thou wilt obteine me of him, that he vouchſafe to be borne in my poore ſoule, with whom I maye be borne anewe, and leade henceforth ſuch a new life, as maye continually be greteful to his diuine Maieſtie. Amen.

Our

OVr Lady humble, ſimple, chaſte,
Needes purified would be:
Wherefore of Turtles or yong Doues,
A paire heere offereth she.

SImple with Doue to meditate,
With Turtle chaſte to waile:
And humble with thy mother Lord.
To be, let me not faile.

THE FOVRTH IOYFVL

Miſteries is of the Preſentation; to vvitt, vvhen our Ladie preſented her bleſſed Sonne in the Temple, vvhere vpon thou shalt meditate, as folovveth.

aLuc. 2. c

FIrst, how the *a* ſortie daies that the Virgin-mother had ſtaide in Bethleem, being nowe fully expired, she went

went from thence to Ieruſalem, there to preſent her moſte ſacred Sonne in the Temple, meaning to accomplish that which the lawe commanded al women to doo *a* in like caſe.

Secondly, conſider howe our Lady carying her moſt ſweete Sonne to the Temple, that holye olde Father S. Simeon tooke him in his armes, who for that cauſe came at that time to the Temple by inſpiration of the holy Ghoſte; weigh alſo the conſolation he receaued by doing thus, and the moſt deuout ſpeeches which *b* he vttered.

Thirdly, contemplate the deuotion and ioy of that old woman *c* S. Anna (that neuer taried out of the Temple) when she ſaw this moſte pretious preſent which the moſte ſacred mother brought. Behold alſo, with what reuerence and ſpiritual conſolation the wel beloued Sonne was offred vp to his celeſtial Father, being accompanied with ſo holy and reuerent perſons as were there preſent.

a. *Exo.* 13. *a* *Num.* 8. *a* *Lev.* 12. *b*

b. *Luc.* 2. *d.*

c *Ibid.* *a*

AS for the firſt article, thou maieſt intertaine thy ſelfe therein, meditating, howe rightly the virgin-mother doth imitate her bleſſed ſonne? eſpecially, in

ſuch thinges as concerne humilitie (a vertue ſo highlye commended and practiſed of them twaine) ſith the ſonne vouchſafed to be a circumciſed, albeit he were not bound therto, nor had any neede at al of Circumciſion (which appertained to ſinners b alone;) and the mother, ſhe vouchſafed to fulfil the precept of Purification (which oblieged only the vncleane women) albeit ſhe were whollye pure, and denoide of al c vnclennes. O moſt ſacred mother, why wilt thou obay this ordinance, which neither toucheth thee, nor maketh anye mention of thee? for like as for thy ſanctitie thou differeſt from al thy ſexe, and ſurpaſſeſt al women in thy moſt wonderful vertues; euen ſo is the conception of thy bleſſed child far different from that of al other women, and without comparaiſon exceedeth al other conceptions:

a Luc. 2. c Ber. Ser. 3. de Circuvſi.
b Gen. 17. b Leuit. 12. Rom. 4. b
c Ber. init. Ser. 3. de Purif.

ptions: Sith others are wrought by humane ſocietie, and thine is accompliſhed by the operation of the holye *a* ghoſt. What is it therefore, whereof thou wilt purifie thy ſelfe, O bleſſed Ladye? Seing the holy Ghoſt witneſſeth of thee in this wiſe: *b Thou art al faire, my Louer neither is there any blemish at al in thee*; forſomuch as thy moſt ſacred childbirth, ſo farr was it from defiling thee, or diſtaining thy moſt pure virginitie, as it adorned, exalted, & renowned thee. What other thing maketh thee then fulfil this lawe (whereout thou art exempted (but the ſelfe-ſame reaſō that made thy deere ſonne to ſuffer circumciſion; that is to ſaye, the deſire thou haddeſt to be by this meanes a ſhining mirrour of moſt obedient humilitie. As he therfore vouchſafed to be taken for one of the commō ſort of childrē, ſo haſt not thou diſdained to be thought like to other

a Mat. 1. d. Luc. 1. d

b Cant. 4. b

women. This thine humilitie and charitie, with that of thy ſacred ſons, be hallowed and imitated of vs al for euer.

In the ſecond Article thon ſhalt haue great cauſe of conſolation, if thou fixe thine imagination on the ineſtimable offering which the moſt gratious mother brought to the temple, there to preſent vnto her Lorde. Contemplate attentiuely, the modeſtie, grauitie, and comely reuerence, wher-with the bleſſed virgin entred into the temple, carying in her armes that moſt pretious fruit of her virginal wombe. O what an ineſtimable ioye was it, to ſee the ſonne thus borne, and to behold the bleſſed mother that bare him! whoſe preſence reioyced the Angels, and enriched the whole Temple in ſuch wiſe, as the glory therof was then farre greater, then when king a Salomon cauſed it to be

a 3. Re. 5. 6. 7. & Iequ. cap.

be builded.

Consider also what the good olde father Simeon felt, at such time, as (being instructed of the holy Ghost) he sawe and knewe that to be come to passe, which he so long time had wished for, and so oft had craued at Gods handes with continual teares and praiers. Beholde with howe great zeale he beclippeth him in his armes, with howe great reuerence he adoreth him, with howe sweete embracinges he closeth him against his brest, neuer being contended with kissing, and beholding him. Al the which his amiable intertainmentes this most sweette babe liked very wel of, as a louer of al those that loue him, and did with his gratious lookes perce and melt the poore olde mãs heart, who beheld him al rapt in admiration, as he most apparantlye testified by the teares he shedd

for

for ioye, and by the feruour of the words he vttered in his moſte excellent Canticle *a* of *Nunc dimittis ſeruum tuum Domine &c.* whereby he plainely declared, what ſinguler conſolation and contentment his ſoule receaued by hauing ſeene with his corporal eyes the Sauiour of the worlde. Ah, how happye were they that merited with their *b* corporal eyes to beholde ſo gratious a ſpectacle; yea, and happye are they, who with the eyes of a liuely *c* fayth doo deuoutly beholde the ſame; ſith they in like manner ſhal be partakers of the ſame ioyes and conſolations.

a Luc. 2. d

b Mat. 13. b

c Ioh. 20. b

Thou mayeſt in the thirde point intertaine thy ſelfe with great profite and conſolation of thy ſoule, weighing the feruour of Anna the Reuerent matrone, who through her auſtere faſtes, and the perpetual praiers which ſhe made with great deuotion

deuotion in the temple, as Saint Luke th'euangeliſt a reporteth, merited to be an aſſiſtant at this ſo glorious a ſpectacle, and to receaue ſouerain comfort through the ſight of ſuch a ſonn and a mother; of whom, al the miſteries were reueled vnto her, which ſhe confeſſed and publiſhed to al thoſe deuout perſons that were in the temple, and gaue eare vnto her. Whence thou mayeſt learne, that but if thou keepe the Church with religious deuotion, addict thy ſelfe to often praier, and with rigorous abſtinence ſuppreſſ the diſordinate deſires and cõcupiſcence of the fleſhe, as chaſt S. Anna did, thou ſhalt then be made partaker of the ſight and diuine ſolace, of the fauours and other graces that were at that time ſo bountifully beſtowed vpon her. a Luc. 2. f.

Meditate beſides the ineffable conſolation, wher-with the ſacred

virgin

virgin was poſſeſed, vnderſtanding the meruailous matters that were then ſpoken of her dearly beloued ſonne, who by the ſpeeches of S. Simeon and S. Anna was apparantly reuealed and knowen what he was, to al thoſe that were then preſent in the Temple. Contemplate with-al, the moſte deuout a proceſſion which al that holy aſſemblie made, going vp to the Aultar to offer vp to Almightie God this the moſt pretious, the moſt worthie, and moſt acceptable preſent to his diuine Maieſtie that was prefented him til that day, from the beginning of the world. Pōder alſo, with what deuotiō, charitie, and reuerence, with what a cheerful and willing heart the moſt happy mother offret vp her welbeloued Infant to the celeſtial Father; who had of his infinite fauour geuen him for her ſonne; and did by that meanes make her his owne

a. Ber. ſer. 2. in Purif. de modo proceſs.

owne mother, who was her owne and natural Father. O great Ladye, what did thy heart feele at that time, and at al times after, whē thou bethoughteſt thee of this Miſterie! howe zealous thankes diddeſt thou breath forth to God, for the gifte he had beſtowed vpon thee, and vppon al man-kinde! with what affection, and with what inflamed deſire diddeſt thou preſent this moſte ſacred oblation to God! which thou kneweſt wel, was onely ſufficient to reconcile man to God his maker, and to cauſe him to recouer againe the bleſſinges, which he had before ſo lewdlye loſt. And howe did thy ſōne in like manner conforme himſelfe to thy pietie and deuout intent, he at that time offering himſelfe with a frank heart to his eternal Father as a à morninge ſacrifice whiles the euening ſacrifice came, which he was afterwards to offer a. Nu. 28. a

offer vppon the Aultar of the Roode. O my ſoule, if thou wouldeſt attentiuely conſider al this, offering thee wholly to this Lorde, who was offered for thee, what giftes, and what ſpiritual riches ſhould be imparted vnto thee?

A PRAYER.

THy heart, O moſt bleſſed mother of God, thy hart was ſeaſed with ſurpaſſing ioye; when (the fortie daies after thy childe-birth being at an ende) thou wenteſt to the Temple of our Lord, there to offer vpp the ſelfe-ſame Lorde thereof, who was thy firſte begotten and onely Sonne, and the onely ſonne of the Father euerlaſting. O what a conſolation

lation diddeſt thou feele, ſeing the thinges that S. Simeon did and ſpake, taking him in his armes, kiſſing and adorig him with great reuerence. I beſeeche thee, O moſt ſweete Lady, in fauoure of this ſacred miſterie, that I may by thy holy interceſſion haue the vertue of perfect charitie graunted me, wher with I may in ſuch ſort loue thy bleſſed Sonne, as I may be woorthye to be preſented to him in the Temple of the celeſtial Ieruſalem which is our true home. Amen.

Chriſt

Christ twelue yeeres olde, our Lady loſt
And three dayes ſought about:
With Doctors whome diſputing she
In Temple findeth out.

IF I by ſinne (ſweete Lord) do chaunce,
To erre and go aſtray:
To finde thee out within thy Church,
Let me not miſſe the way.

THE THIRD IOYFVL

Miſterie is of the conſolation vvhich our Ladye receaued, vvhen hauing loſt her ſonne she founde him in the Temple *vvhere vpon thou ſhalt meditate theſe three pointes.*

a Luc. 2 f. FIRST the great deuotion where-with our *a* Ladye went euery yeare with

with her affianced husbande Ioſeph to celebrate the Paſcal ſolēnities, and caried with her, her ſweete ſonne Ieſus. By meanes wherof he remained there behind in the Temple, vnwitting to his moſt louing mother.

SECONDLY, imagine the extreme *b* ſorowe which the ſacred mother felt when the holy daies being nowe at an end she returned backe againe to her houſe, and founde not there her moſt louing ſonne, whom she thought to haue been earſt returned in companie of her holye affianced husband Ioſeph.

THIRDLY, meditate, with howe great diligence she wēt ſeeking him, where she imagined he might be, not reſting any whitt at al, vntil she had found him and ponder the ineffable ioye she receaued, when at laſt she founde him in the Temple amidſt the Doctors.

MEANING to pauſe in the firſt point, cōſider howe our bleſſed Ladye is the *a* liuely paterne of al vertue and perfection, which ſhineth forth in euery one of her actions; and thus was ſhe a fulfiller of the lawe, not only when ſhe was thereto

a. *Amb. li. 2 de Virgin. Hier. initio. ſer 1. de Aſſump tom. 4.*

thereto oblieged, but alſo, when ſhe might iuſtly haue excuſed herſelfe; and therefore, albeit men *a* alone were bounde to go to the Temple of Ieruſalem, to celebrate the Paſcal ſolemnitie, yet did ſhe for her deuotion ſake go thither too, as alſo her affianced husbande Ioſeph, and her ſweete ſonne Ieſus; geuing vs an example herein, of the care, where-with we ought to obſerue the ſolemnities of the Churche, and of the deuotion and reuerence, wherwith we ought to *b* go and remaine in our Lordes Temple. O howe ſacred were thoſe ſolemnities, where ſuche perſons were preſent, who adored the celeſtial Father in ſpirite and truth, as he *c* commaundeth thoſe which adore him, to doo. O howe odoriferous was the Temple at that time, wherein was ſo great aboundance of the moſt ſweet *d* incenſe of their prayers!

a *Exo.* 23.d. (+) 34.e

b *Mat.* 21.a *Ioh.* 2.c *Ierem.* 7.e

c 2.*Cor.* 3.d

d *Apoc.* 8.

yers! O howe much more did the glory of our Lorde fil at that time al that holy houſe, then when king[a] Salomon made his praiers therein! O ſacred virgin, who can poſſibly comprehend what thy praiers were which thou madeſt in that temple, howe feruent, howe deuout, howe effectual, howe they pearced the heauens, and mounted vp to the throne of Gods diuine Maieſtie; howe grateful the were to his goodnes the moſt zelous thankes thou gaueſt him, for hauing vouchſafed to make thee the mother of ſuch a ſonne; of whom depended the wel-fare and redreſſe of the whole world! O, I would it were his holye wil, that ſome one ſparke of ſo feruent praiers and thankeſ-geuinges might fal into the froſen coldnes of our deuotions.

a 3. Reg 5. & ſequ.

In the ſecond point thou maieſt dilate, meditating, howe the ſolemni-

lemnitie being now ended, the virgin-mother returned backe to her owne houſe, with great deſire to ſee her deere ſonne, whom ſhe thought to haue been returned before with Ioſeph, not hauing ſeene him her-ſelfe al that day; and finding afterwardes that the deſired of her ſoule was wanting, here maieſt thou conſider, in what a caſe ſhe was, what a dagger of woe did wounde her heart, what pitiful teares ſhe ſhed, what ſighes and doleful ſobbes ſhe fetcht, to eaſe by that meanes the internal anguiſh which ſhe felt in her afflicted hart; how manye feares did fright her; how many imaginations did amaſe her; not knowing on which ſide to turne her; and for that it was alreadie night, ſhe reſolued to ſtay vntil the morning, remaining in that anxietie and heuines which thou maieſt wel imagine. O moſt innocent virgin, howe long and

a. Luc. 2. c.

a dark

a dark a night was that to thee, wherin thou weptſt with woe, and thy teares neuer left trickling downe thy cheekes, and nothing was able to afforde thee any comfort, ſith the true comforter being abſent, al the creatures coulde not yeelde conſolation. Thy greateſt eaſe al this long night wer thy prayers, thy ſighes and tears, the thinking of thy beloued ſonne, thy talking to him, as though he had beene preſent, the beholding of his beautie, his ſanctitie, his vertues and perfections; the vnbethinking thee of his gratious wordes, and of the works which thou haddeſt ſeene him doo; albeit al theſe thinges, as they did on th'one ſide yeeld thee contentment, ſo on th'other ſide did they increaſe thy woe, whē thou cōſideredſt that he was abſent, and kneweſt not when thou ſhouldeſt merite to enioye his preſence againe. Finally,

a *Ier.* 13.c *Thren.* 1.a

this day and night thou feddeſt thee with thy teares in ſteade of bread, when thou enquiredſt of thy ſelfe, a where was thy God? Hearein maieſt thou wel ſuppoſe, that the bleſſed Virgin did paſſe ouer the time without ſleep or reſt vntil the thirde day.

a Pſal. 41. & 111. b

In the thirde point thou mayeſt pauſe alſo, conſidering, howe preſentlye after the dauning of the daye once appered, the moſte ſacred Virgin went with great diligence to ſeeke the treaſure ſhe had loſt, where thou maieſt meditate, with what zeale and feruour ſhe asked thoſe that ſhe meet with, if they knewe anye thing of him whom her ſoule did loue; and howe great griefe and ſorowe ſhe felt, when they coulde tel her no tidinges of him. She could neither finde him amōgſt his kinſfolkes nor acquintance, where ſhe went ſeeking of him very diligently.

ly. Sithens Iesus is not to be founde *a* where the daliances and delightes of the fleshe and bloud doo reigne; yea, there is he wont to be lost, and therfore did she returne to the Temple of Ierusalem, where she had earst left him; and therin did she find him standing in the middest of the Doctours, geuing eare to them, and questioning of them to *b* their great admiration. O most happy mother, who can possibly declare the ineffable ioye thou receauedst at such time as thou sawest thy desired sonne, whō with so great sorow thou soughtest for! thē did thy heart reioyce which was before oppressed with doles thē did thy troubled and ecclipsed mind through his absence, growe calme and cleere againe through his presence; then al anguish, feares, and suspitions departing, was the peace and tranquilitie restored, the which thou wantedst,

a Iob. 28.b

b Luc. 29. Mat. 7.d Mar. 1.b. Luc. 4.c Ioh. 7.b

then were the teares of ſorowe changed into teares of ſolace; them mighteſt a thou wel cal vpon the quires of Angels to congratulate with thee, for hauing founde the pretious iewel, which with ſuch ſorow thou ſoughteſt. Conſider then how the obedient ſon ſeing his deere mother, doth moſt gratiouſly come vnto her, and with what paſſing loue ſhe receaueth him, how ſhe embraceth, howe ſhe entertaineth, howe ſhe holdeth him, and wil not let him go, with what pietie ſhe complaineth of him, for that he had ſo manye daies depriued her of his deſired preſence. Be mery therfore O b Queene of heuen, and forget thy former ſorowes, ſith nowe thou haſt found, and poſſeſſeſt him, whom thy ſoule deſired, and according to the greatnes of dolours paſt, art now filled with preſent conſolation.

a Luc. 15. a

b Aug. ſer. 2. de Aſſump. qui eſt. 35. de Sanctis. tom. 10. Ber. ſer. 1. de Aſſump.

A PRAYER.

VVhat pleaſure and contentment did thy ſoul feele, (O moſt ſacred Queene of heauen) when hauing loſt thy deerly beloued ſonne, thou foundeſt him againe in the Temple amongſt the Doctors, None can poſſibly conceue it, but he that wel weieth with howe great grief, deſire, and diligence, thou wenteſt thoſe three days ſeeking him amongſt his friends & kinſfolks: I beſeech thee therfore, O mother of a mercy, aſwel by the extreme annoy, wher with thou ſoughteſt him, as by the inexplicable ioy, wherwith thou receuedſt him hauing founde him, that thou wilt vouchſafe helpe me, that I deſerue not through my ſinnes and offences, to

a *Anſelm. lib. de excel* B. *virg. cap.* 12.

loſe the ſame Lorde; and if at ſome time he ſhould abſent him ſelfe from me, I may knowe howe to ſeeke him, and howe againe to finde him. Amen.

THE SECOND MISTERIES ARE CALLED dolourous,

THROVGH THE GRET dolours which the moſte ſacred virgin-mother felt, when ſuch thinges happed, as thou ſhalt Meditate therein; whereof ſome ſhe ſawe with her Corporaleyes, and ſome with her ſpiritual.

An

An Angel comfortes Chriſt whileſt he
Sweat bloud in prayer with paine:
VVhen his Apoſtles dulld with griefe,
From ſleepe could not refaine.

In prayer ſweete Ieſu confort me,
And each diſtreſſe beſide:
Preſerue me from the ſleepe of ſinne,
By my good Angells guide.

THE FIRST DOLOROVS

Miſteries is of the praier vvhich our Lorde made in the garden of Geth-ſemani: vvher-vpon thou ſhalt meditate theſe pointes in maner ſolovving.

a Mat. 26.d Mar. 14.d Luc 22.d

FIrſt, how our *a* Redeemer comforting his Diſciples, and exhorting

ting them to pray and watche with him, pronounced this moſt doulful ſpeeche, My *ſoule is heauy, euen til death.*

Secondly, howe withdrawing him ſelf from his Diſciples about a ſtones caſt, he praied with moſt profound humilitie and reuerence to his Father, ſaying: a My *Father, if it be poſsible, paſſe ouer this cupp from me; howbeit not my vvil be done, but thine.*

a *mat.* 26.*d*

Thirdly, howe he came to viſite his Diſciples, and finding them aſleepe, awaked and commaunded them to praye, as he did twiſe more him-ſelfe, with the ſame wordes; and ſwett droppes of bloud, which trickledd owne *b* to the grounde, and then did an Angel diſcend from heauen to comfort him.

b *Luc.* 22.*d*

AS touching the firſte point, thou maieſt pauſe therein, meditating, how our Redeemer fore-knowing the hour of his moſt holy Paſſion to draw nigh, (wherto he through his moſt feruent charitie, freely ofſred vp him-ſelfe) got him to the garden of Geth-ſemani, where

c *Iſai.* 53.*b*

re he was *a* often times wont to pray, that Iudas the Traitour, and the other which he brought with him, might knowe where to finde, and to apprehend him. Howbeit, before they came, our Lorde had praied a longe time, and commaunded, that his Disciples shoulde doo in like maner. Wherin he ment, to geue both to them and vs an example, that against al the perils, temptations, and tribulations that may befal vs in this life, and that in any matter of importance whatsoeuer it be that we haue to doo, that we first arme and fortifie ourselues with the armour of holy prayer; by meanes whereof we shal be illuminated to knowe what we ought to doo, and comforted to endure patiētlye the afflictions which we are to suffer. *Ioh.* 8. *a*

Meditate also, how our Sauiour finding him-self sore afflicted inwardly through the considera-

tion of ſo many ſorts of griefes and torments as were prepared for him, he ſhewed the moſt vehement afflictiō and heauines which he felt by thoſe woful wordes he vttered to his *a* Diſciples; *My ſoule is heauie, euen vnto death.* The which ought to perce to the verye depth of our hartes, ſeing we haue bien the cauſe, that he ſhoulde ſuffer ſuch ſorowe, who is the ioy of Angels. And howe can it be, O Lorde, but my heart, be it neuer ſo harde, ſhal be heauie, and melt againe, cō templating thy heart ſo extremely anguiſhed and diſtreſſed? What ſolace can my ſoule receaue, ſeing thee, who art the Sōne that illuminateſt and reioyceſt it. thus oppreſſed with dole and ſorowe? if thou which art the ioye of Angelical quiers, art thus grieued, what thing can ſuffice to reioyce and comfort man, but to think, that thine infinite charitie which bringeth thee to thy death,

a Mat. 26. d Cyril. Alex. lib. 9. Theſ. cap. 3. & Leo ſer. 3. de Paſſ.

death, doth make thee heauy euẽ to death, to th'ende, that as thy death is cauſe of our life, ſo in like maner thy heauines might be cauſe of our conſolation, and deliuer vs from that mortal heauines, wherein we ſhoulde perpetually haue remained, if thou haddeſt not vouchſafed to haue bene made ſorowful and heauy for our ſakes. This thy heauines, O King of glorie, ſhal continue euen til thy death, for that euen to death ſhal thy trauaile endure, wher-with like a moſte louing mother thou deliuereſt vs; but when we ſhal by thy death be borne a-newe, then ſhalt thou not thinke any more of heauines, by reaſon of the ioy of our newe birth, and this *a* maye ſome-what mitigate his ſorowe, who contemplateth this ſorowful-paſſage,

a *Heb.* 12.

As for the ſeconde point, thou maieſt ſtaye therein, conſidering

the circumſtaunces that happed in this our Lordes praier, and the wordes he vttered.

First the text ſaith, howe he withdrewe him-ſelf from his Diſciples to pray; and this withdrawing or ſeperation doth S. Luke declare by this worde, *auulſus eſt*; which ſignifieth plainely, with howe great difficultie he withdrewe him-ſelfe from them through the loue he bare them, and that to pray: which muſt be done in ſolitarines, *a* ſilence, and attention: and he withdrew him-ſelfe from them but a *b* ſtones caſt, ſo that he might eaſily ſee and heare them being called, yea, he came often to viſite them to wake them, and to warne them of that they had to doo, inſtructing al Paſtors and Curates, how they ought to behathem-ſelues towards their flockes, by theſe his particularities. Learne alſo of the profounde humi-

a Mat. 6.a Act.10.b 4. Reg. 4. Ber.ſer. 86. in Cant. b Luc. 22. Mat. 26.d Mar.14 Luc. 22.b Tert.li. de orat.

litie,

litie, wher-with he threwe himselfe on graund to pray, what humilitie is necessary for thee when thou praiest; sith thou presented thy selfe before the face of the self same infinite Maiestie, before whom the Potentates of heauen doo tremble againe. In like maner thou maiest out of the wordes which he vsed in his petition, learne the forme which thou oughtest to obserue in thy prayers, not crauing such temporal thinges as thou desirest, absolutelye; but remitting al things to his diuine wil, wherto thou oughtest to conforme thy wil. Here maiest thou contemplate also, howe with the silence and obscuritie of the night, and with the words which our Lorde pronounced in his petition, this inwarde heauines he felt in his hart, increased and grewe greater, finding nothing that might possibly afforde him comfort. Ah! my moste

ſweete Sauiour, the onely comfort of the comfortleſſe and afflicted, how is it that I ſee thee this night without any comfort or eaſe at al, neither is there any of al thy deere frindes to comfort thee, for whoſe ſakes thou art fallen into ſuch heauines and anxietie. O that I had heard thoſe pitiful ſighes and grones, which often iſſued out of thine afflicted heart, to th'ende, that nowe I am not able any wayes to comfort thee, I might yet at leaſt taſte ſome part of thy heauines and affliction, wherwith I might waile the occaſion that I haue giuen thee to be heauie, and that my tears might ſerue for breade *a* to ſuſteine me in this my miſerable pilgrimage.

a Pſ. 41 ✠ 79 *a*.

In the thirde point thou maieſt cõſider many thinges; firſte, by the diligence, where-with *b* our Lorde went from his praiers to viſite his Diſciples, and returned from them backe

a Mat. 26. d. Mar. 14. d.

backe again to his prayers, thou maieſt note the charitie and fatherlye care he had of them, whom he viſited thus oft; Secondly, conſider the greeuous anguiſh and inward paine he ſuffered, which permitted him not to reſt in any place. Thirdly, weigh the perſeuerance and often praier which he taught vs, and is moſt neceſſarye ſo to be, to be fruitful and effectual, Fourthly, conſider the griefe it is like he felt, (fore-thinking the tormentes which he was to endure) ſeing that by the imagination only thereof, he ſweet in ſo ſtraunge and miraculous a maner. O my Lorde, if the bare apprehenſion of thy future tormẽtes doo ſo ſore afflict ãd make thee ſweat ſo ſtrangely, what ſhal the impreſſion of the ſelf-ſame tormentes doo! right euidently doth thy feruent and willing heart ſhewe it ſelf, wher-with thou wilt redeeme vs with the ineſti-

inestimable price of thy pretious bloud, sithens thou beginnest so plentifully to sheed it before those manifold wounds and strakes, wherwith it shal hereafter be wholly e drawen out of thy body, O my soule, learne to set by thy, selfe, and doo not sel thy selfe so vilely, as for the filthy plesure of sinne; seing here, howe greatly thou art set by of thy Redeemer, who with so great a price hath bought thee, and hath begonne to paye the same, so long time before the daye. Occupie thy self a while in contemplating the meruailous vision of this garden, which is farre surpassing that that Moyses saw in the a mountaine; and shake off the shoes of thy carnal concupiscēces, approching to behold this beautiful face al bathed in bluddie streames of sweat, wherin al the Angels take singuler delite to looke! Gather me those doleful drops that

a *Exo. 3. a.*

that fal on ground, by the vertue whereof thy paines ſhal-be aſſwaged, and thy woundes recured; ſith the celeſtial Phiſition hath thus vouchſafed to ſweat them for thy wel-fare.

Laſtly meditate, how our Lord being in this pitiful extremitie, an *a* Angel came downe from heauen to cõfort him. O Prince of Angels, howe haſt thou thus exceedingly abaſed thy ſelfe for vs, that thou ſtandeſt in neede to be comforted by one of thine owne *b* ſeruauntes? Al the Angelical quires yeelde adoration and thankes vnto thee, who know muche better then we doo, howe greatly we are bounde to thee, for hauing vouchſafed thus to humble and abaſe thy ſelfe for vs thy moſte vile creatures. O ſacred virgin, if thou haddeſt with thy corporal eyes viewed this ruful ſpectacle (as it is likelye thou diddeſt ſee it with thy ſpirituall eyes)

a. *Luc.* 22. *c*

b *Pſ.* 103. *a* *Heb.* 1. *b. Epiph lib.* 3. *in Arria. tom.* 2.

eyes) wel had deſt thou ſtoode neede of an other Angel to haue come and comforted thee, For wel may we imagin, that thy woes ſhould not haue wanted, nor any anguiſhe and affliction to haue tormented thee. And albeit thou diddeſt not then bedewe the grounde with thy blouddie ſweat, as did thy ſweete ſõne; yet hapely diddeſt thou bedewe it with teares trickling from thine eyes, and filledſt the ayre with lamentable ſighes, and heauen with feruent praiers. Howbeit, al this was litle in cõpariſõ of that which remayned behind, both for thee to ſee, and for him to ſuffer.

This vigilant *a* Shepparde being nowe laſtlye of al returned to his ſleapie ſheepe, thou maieſt meditate, howe he remained with them expecting the furious arriual of thoſe *b* mad dogges that came to ſeek him, by whom he was cruellye aſſailed, bound, and caried to the houſes

a *Ioh.* 10. *b.* *Zach.* 13 *c.* *Marc.* 14. *c.*

b *Pſal.* 21. *b.*

houſes of a Anna and Caiphas.

a Ioh. 18.c

A PRAYER.

Like as, O moſt ſacred virgin and mother, thou wert partaker of the ioyes and conſolations of thy moſt holy ſonne, euen ſo didſt thou likewiſe participate of the pains and griefs of his moſt bitter paſſion, ſith that which he ſuffred in body, did cruciate thy bleſſed ſoul; and therfore, at ſuch time as he praied, and ſweat droppes of bloud thorough the great anguiſhe he felt in the garden of Geth-ſemani, then wert thou by imagining the ſame, whollye ſeaſed with vehement ſorowe. I beſeeche thee therefore, by this thy dolour, and his and thy heauines, that it may pleaſe thee to make me partaker thereof, that praying with bitter teares, and wailing my former manifolde and grieuous treſpaſſes, I maye obtayne a ful forgiuenes of the ſame. Amen.

Math. 26.f. Mar. 14.f. Luc. 22.f.

OVr Sauiour ſtript out of his cloathes
To piller they did binde:
And whipt and ſcourgde his tender limmes,
Like whelps of tygres kinde,

My ſinnes (ſweete Lorde) deſerue the ſtripes
Which thou doſt ſuffer heere:
For which forgiueneſſe on my knees,
I aske with mourneful cheere.

THE SECOND DOLOROUS *Miſterie is of the whipping of our Lorde, concerning the which thou ſhalt meditate theſe pointes folowing.*

a. *Luc.* 23. c. *Ioh.* 18. a.

FIRST, how Pilate ordeined, that our *a* Redeemer ſhould be whipped, ſuppoſing,

ſuppoſing, that by this chaſtiſement he might ſome-what appeaſe the fiendish fury of thoſe cruel Iewes, who with ſuch obſtinacie *a* required him to condemne him to be crucified. a Mat. 27.c Mar. 25.b Luc.23.

SECONDLY, with what diligence and crueltie thoſe barbarous executioners caried our Lorde into the Palace; and ſtripping off his clother, bound him faſt to a piller, there to beate him. e. Ioh. 19. a.

THIRDLY, thou maieſt conſider the extreme dolour, which this moſt mild Lambe felte, whiles they whipt him; his moſt delicate flesh being with ſo many and ſo cruel ſcourges and ſtrekes wholy torne and wounded.

VPON the firſte point thou maieſt amplifie, by conſidering the ſhiftes that Pilate ſought to excuſe him ſelf from condemning him to death, who is the authour of life; for firſt he *b* proteſted, that he fount no cauſe in him whye he ought to dye; ſecondlye, he ſent him to Herode, that he might pronounce b Luc. 13.a. &c. Ioh.18. g. Luc.23. a.

nounce iudgement of him; thirdly, he *a* compared him with Barrabas the thiefe, perſwading him-ſelfe, that the Iewes hauing choiſe to ſaue one of their two liues, would rather take innocent Ieſus, then the ſeditious thiefe and murtherer; fourthly, this being not ſufficient, he determined for a laſt remedie to make him be *b* whipt, weening that by this puniſhment he ſhould mittigate their outragious mad nes. Where note that al theſe meanes, wherby Pilate ſought to deliuer him, (knowg wel his innocencie) were occaſion, that our Redeemer was more tormented and afflicted; for by this meanes he *c* added to the death of the Croſſe, which they required, and was afterwardes graunted the, the paine and *c* ſhame he ſuffred going and comming from Herode, and being accõpted worſe then Barrabas, and afterwardes moſt cruelly whipt and

a Mat. 27.b Mar. 15 a.

b Luc. 23.c. Ioh. 19. a.

c Luc. 23.b.

and crowned with thornes, in ſuch wiſe, as not onely they which are his open enemies, cauſe him to ſuffer, but he alſo, who deſired to deliuer him, encreaſed his annoyes And thou, moſte louing Lorde, letteſt euery thing redounde to thy greater griefe, to the ende, that to thoſe that loue thee, euerye thing may redound to their greter benefite. Bleſſed be thine infinite charitie for euermore, which maketh thee reſpect more our profite then thine owne peculier torment. Conſider alſo, how many miſchiefes a vain loue and feare of the worlde is cauſe of, where-with this miſerable a Pilate let him-ſelfe be ouercome; ſith that (confeſſing him-ſelfe, that he founde no b fault in our Sauiour, and knowing that he was accuſed of mere c malice) yet for al this did he condemne him iniuſtly to this torment, and afterwardes to death, making more

a *Ioh.* 19. *c.*
b *Luc.* 23. *a* *&c.* *Ioh.* 18. *d.*
c *Luc.* 23. *b.*

re accompt of his owne intereſt, then of iuſtice and of truth.

IN THE ſecond point thou maieſt entertaine thy ſelfe, meditating with great compaſſion the cruelrie, wherewith thoſe vile and wicked miniſters ſtripp the moſt innocent Lorde of his clothes, and binde him with hard cordes faſt vnto a piller. Conſider that his mildnes, more then of a Lambe, wher-with he ſuffereth him ſelfe to be ſtript and tied, without making anye reſiſtance, for ought that they could doo to him Beholde with the eyes of thy mind that moſt ſacred body, more beautiful then *a* al mens, howe it ſtood al naked, ful of ſhame, with necke, armes and feete faſt bound vnto the piller, in maner of a ſlaue waiting for that greeuous puniſhment, which he was forthwith to receaue; and weigh that his redie and prōpt wil, wher-with he haply ſaide

a. Niceph. cap. 14. li. 1 hiſt. Eccle.

saide inwardly that verse of the prophet a Dauid: *I am redie to be whipt, and my griefe is alwaies in my sight.* O most sweete Redeemer, me thinkes I see thee fast bound to that hard piller; howbeit, these cordes, be they neuer so stronge, would litle auaile to holde thee, if thou wert not more straitlye boũd therto with the bandes of thy most burning charitie, the which tied thee much faster, with the desire which thou haddest to warme and mollifie our heartes harder a great deale, and more frosen then the piller of marble, whereto thou art thus bound. They stripp thee like a slaue, that being starke naked, they maye more cruelly scourge thee, and thou willingly consentest thereto, that by this meanes thou maiest inuest with thy graces, and set at libertie those, who had earst with their vices made them-selues the slaues of Satan.

a Ps. 37. 6.

In the third point thou maiest pause very conueniently, sith therein thou shalt finde more ample matter to melt thy heart with, considering that cruel rage, wherewith those wicked executioners beginn to beat this most sacred virginal bodye, causing that white flesh to turne to a sanguin hewe, and howe with the violéce of their blowes they flea his tender skin in such pitiful wise, as his most pretious bloud gushed out al ouer his body; the which was so barbarously torne and wounded, that he might wel pronounce that which was writem *a* of him: *There is no soundnes in my flesh. b.* Beholde nowe, O my soule, beholde attentiuely this most ruful spectacle, and take cõpassion of such a Lord, who hath vouchsafed to suffer suche paines for thee; beholde that Reuerend visage made pale and heauie, lening against that hard piller, wherto he

a Psal. 37. d, Isai. 1. a

he preſſeth him-ſelfe cloſe through the moſt vehement pains he ſuffreth, which made him to breathe verie ſhort, and to ſounde out moſt lamentable ſighes. Beholde, howe he ſtandeth faſt tied and bounde vnto the piller, ſhedding his bloud on earth, his eyes lifted vp to heauen, offering thoſe moſt grieuous tormentes to his celeſtial Father, which he endured moſt willingly for our treſpaſſes. Conſider how al this puniſhment and affliction which he ſuffered, ſufficed not to diſquiet, or make him lament at al; yea, the tormentours waxing wery through the infinite number of blowes which they had laide on him, yet was not he for al that weried with ſuffring; and his body being al torne and rent, yet was his ſoule and courages alwaies ſounde, and readie to abide greater tormentes through his inſuperable charitie. *a* Oimmaculate

a *Ioh.* 1. *d.* *Apoc.* 5. *b.*

Lambe, howe doo I ſee thee al forlorne, beſprinkled and died with thy moſt pretious bloud; and thou not onely ſtandeſt without wailing, like other Lambes, a before them that ſhere thee, but alſo before them that ſtrike and whipp thy virginal body, thou neither ſpeakeſt, nor complaineſt thee at al. O moſt ſacred Virgin, if thou hadſt ſeene the pitiful plight wherin thy moſt ſweete ſonne ſtood bound, naked, couered with bloud and blowes, howe would thy heart haue been couered and wounded with mortal woe; ſeing him, not onely bereft of that robe, which with thine owns handes thou haddeſt wouen for him, but alſo without a great part of the skinne and bloud, which he had taken in thy virginal wombe! O how much more iuſtlye mighteſt thou haue lamented then Iacob did, and vpon greater cauſe haue ſaide that

a *Iſa.* 53.b
Act. 8.f

which

which he *a* saide: *Ennie, that most cruel beast hath deuoured my sonn, she it is that hath thus wounded and ill intreated him.* Behold, O my soule, howe meruailous is the mercie and charitie of thy Lorde, that hath *b* endured al these thinges, to shadowe thee with his *c* shoulders and with his woundes *d* to heale thy woes, vouchsafing to take the correction and chastisment due to thee vpon him; that thou mightest present this satisfaction to the eternal Father, crauing humblye, that it maye please him, for these so great and cruel beatinges of his beloued sonne, to diuert from thee the whipp of his wrath, which thou through thine offences hast most iustly merited.

a Gen. 37.g & 44.g

b Mat. 27.b

c Psa. 90.a

d Isai. 53.a

A PRAYER.

O Moſt holy Lady, who can poſſibly conceaue, how greuous was the ſorowe of thy moſt ſacred ſoul, when the virginal body of thy moſt ſweete ſonne faſt bound to the piller, was with moſt cruel ſcourges whipped. O howe did his cordes gripe thy heart, howe did his wounds occaſionate thy woes! I beſeech thee therefore, holding vp my handes to thee in humble wiſe, O mother of mercie, by the moſte vehement anguiſh of this his and thine affliction, that ſithens he hath been tied for my treſpaſſes, I maye be loſed by meanes of thy ſacred interceſſions; and that I may for the merite of ſo manye his blowes, eſcape the puniſhment due vnto my moſt greeuous ſinnes. Amen.

A pat-

A Platted crowne of poynant thornes,
Vpon his head they ſtraine:
Which drawing bloud doth pierce the flesh,
And paſſe vnto the braine.

LOrd let the memorie hereof
With me for euer bide:
That it may plucke and cleane pull off,
The plumes of peeuish pride.

THE THIRD DOLOROVS

Miſterie is of the Coronation, vvhen our Redeemer vvas crovvned vvith thorns, about the vvhich thou shalt meditate theſe pointes.

FIrſt, howe theſe cruel miniſters hauing beaten our moſt patient

Lorde vntil they were werie, they then vnloſe him from the piller, and how he, hauing very hardly made ſhift to gett on his clothes, they ſtripp him *a* anewe to put on that cote of ſcorne.

a Mat. 28.d Mar. 15,b

Secondly, howe Pilate his ſouldiers ſcorned him, putting on his backe an olde purple garment, crowning him with a crowne of ſharpe thornes, and giuing him in his hande a reede in ſtead of a ſcepter; howe they adored him in mockerie, *b* ſaying: *Al hayle king of the Iewes:* ſmote him with the reede, and gaue him manye blowes.

Ioh. 19.a

b Ioh. 19.d Apoc. 5. b.

Thirdly, howe hauing thus ſcorned and mocked him a good while, Pilate cauſed him to be brought forth, and ſhewed him to the Iewes, *c* ſaying: *Ecce homo,* Behold the man; that by this meanes they might be moued to pitie, ſeing him thus ſcorfully and cruelly handled, albeit nothing ſufficed to mitigate their diabolical obſtinacie.

c Iſai. 53.b Act. 8.f

IN the firſte point thou maieſt pauſe, meditating how with the ſame barbarouſnes and crueltie, wher-with theſe wicked miniſtres had bounde our moſt mer-

merciful Lorde, they nowe vnloſe him, and vſe no kind of plaiſters and pitie towardes him, who is towardes al men the moſt pitiful. Beholde howe he ſtandeth fraight ful of griefs, and from top to a toe al torn with ſcourges, with the printes of the cords deep rootad in his tender fleſh, which cauſed his no ſmal annoy; ſith he was faſtned with ſuch force, as (according as diuers doo contemplate) the cordes were al couered with his very fleſh; & with this grief went he vp and downe ſeeking his garments, which they had throwen here and there on the grounde; and thus humblye gathering them vpp, put them on him with very great paine, no one vouchſafing to helpe him, or to afford him any comfort, but moſt redie were they, al of them, to torment and afflict him.

a *Iſai.* 1. *a.* *Pſa.* 37. *a.*

Ah my Lorde, where be nowe

the thousand thousandes, that Daniel in spirite saw, *a* doo thee dutiful seruice; and tenne hundred thousand thousandes which assisted at thy throne, and yeelded thee due adoration? Here is no one of those high Angels of heuen to be seene, that might adore and serue thee; but contrari-wise, so many contemptible men of earth, which commaund thee, and treade thee vnder their feete; and thou art wel contented here-with sith *b thou art not come into the world to be serued, but rather to serue others*, and therfore doth euery one abandon thee, and no one afforde thee helpe, like as thou alone, without others helpe, hast perfected our Redemption.

a Dan. 7. c. Apoc. 5. c.

b Mat. 20. d. Mar. 10. f.

In the second point thou hast iust cause to stay, pondring that new deuise, which these deuilish executioners contriue to mocke, and withal to torment our blessed Sauiour.

What

What greater ſpite and ignominie might there be inuented, then to ſett him thus out with a thoſe counterfait enſignes of a king which they put vpon him? meaning thereby to ſignifie that he was ambitious, and vſurped the Title and Regal dignitie, which was not due vnto him? and what greater torment then that which they gaue him, incrowning him with ſuch a crowne? the pricking thornes whereof did perce his head verie deeply, & b ſmitting of him with the reede, which in liew of a Regal Scepter they had put into his handes; in ſuch wiſe, as his eyes and face were al couered with the bloud which they cauſed to iſſue out of him; and yet doeſt thou ſee; howe he abideth al this with an inexpugnable patience; ſith with his tormentes and annoiances, he vouchſafed to ſatisfie for our diſordinate delightes and diſſolutious;

a Mat. 27. d. Mar. 15 b. Ioh. 19. a.

b Mat. 27. d. Mar. 15. b.

and with his ſcornes and mockeries to pay for our pride and ambition.

O King of heauen, O ſupernal Maieſtie, *a* adored and reuerenced of Angels, and mocked and ſcorned of men! I knowe not wel, what I ſhould moſt meruaile at; whether at the blindnes and moſt cruel moode of them that knowe thee not, and thus doo beat thee, or at the pietie and patience, wherwith thou abideſt them, making farre greater accompt of our wel-fare and ſatisfaction, then of thine owne contempt and moſt bitter ſorowes. Great, not doubt, is their impietie, which did thus torment thee; great alſo is the malice of our offences, which did occaſionate the ſame; but farre greater is thy bountie and clementie, which is infinite, wherewith thou wert redie to ſuffer more doulours and afflictions then al they could

a Pſa. 99. *b* Heb. 1. *b*

could lay vpon thee. O my ſoul, contemplate deuoutly this moſt woorthie ſpectacle, and imprint it in thy heart, ſeing thou haſt been the occaſion of al theſe tormentes and reproches, which thy Lorde hath ſuffered: Let that his moſt ignominious robe, warme and heat thy coldnes; let that horrible crowne penetrate thy bowels; thoſe ſharpe and pricking thornes let perce thy head; let that be to thee an occaſion of continual loue, which was to him an occaſion of exceſſiue griefe.

In the thirde point it is right meete thou intertaine thy ſelfe, beholding and adoring this thy moſt merciful Lord ſo lately crowned with that moſt cruel Diademe, and the other roial enſigns, which his pitileſſe aduerſaries haue geuen him, wherwith Pilate made him be brought forth before al the people, that by ſeing this his

his ſo ruful a figure, their furious moodes might be ſom-what pacified; and for this cauſe did he ſhew him vnto them, ſaying: a *Ecce homo*; as if he had ſaide: Behold the man, whom you vniuſtly perſecute, and whoſe death you ſo greatly deſire; Behold him, whom ye ſay, would haue made him-ſelfe your King, how gretly to your liking doo you nowe ſee him crowned and attired; Behold him chaſtiſed, in ſuch wiſe, that hardly can he be taken for a man, ſo farre is he from being reputed a king. And ſeing neither theſe wordes which they heare, nor that lamentable figure which they behold, is ſufficient to make their adamantical heartes relent, beholde thou him, O Chriſtian, and let thine relent, yea, rent and burſt in twaine for ſorowe, conſidering, howe for thee it is, that he is thus ſcorned, and vilanouſly intreated. For thy pride and hautines, is

a *Ioh.* 19. *a.* *Aug. tract.* 196. *in Ioh.*

nes, is he crowned with these pricking thornes; for thy superfluous and dishoneſt decking, is he thus veſtured with this ridiculous robe: for thy folies and moſt vaine vanities, doth he beare this ſceptre of reede in hande; for thy beaſtlines and abhominations, is that moſt beautiful face defiled and beraide with filthy ſpittle; *a* for thy diſſolutions and wanton toyes, are those handes; and that necke faſt tied with harde cordes to the piller. See, O thou miſerable and wicked man ſee what God a moſt righteous and merciful man hath ſuffred for thy iuſtification; procure thou therfore to be grateful to ſuch a benefactour, and not to renewe his griefes with thy newe ſinnes And to th'ende, that for the doing of this, thou maieſt haue a more aboundant grace graunted thee, preſēt this pitiful figure to his eternal Father, beſeeching him, that he wil

a *Iſai. 50. c Lact. lib. 4. Inſt. de vera ſap. cap. 18.*

a Psal. 83.c wil looke vpon a his Christs face, as it was then disfigured, when Pilate shewed him to the people; and serue thy turne with the selfe-same wordes he then spake, saying: Beholde the man, O celestial father, which thou so long hast b sought for, to oppose him-selfe against thy wrath, and to be a Mediatour betwixt thee c and sinners. Beholde him, who is the brightnes of thy glory, and the figure of thy substance, how greatly he is obscured and disformed, to restore by this meanes the beautie, which my soule through so great a number of sinnes had lost. Beholde the man, who with his diuine bloud hath sufficiently satisfed thy iustice, Looke therefore, O most merciful Father, looke vpon the lamentable face of this man, who is both God, and thy Sonne, and for the honour of that, which he, being most innocent hath paide for me, par-

b Eze. 22.g

c Rom. 5.a Heb.7. d.& 12. f. 1.Ioh.2. a Heb.1. a.

don

don the manifolde ſinnes, which I haue committed againſt thy Maieſtie,

Finally, thou maieſt in this point conſider the imcomparable ſorowe, which his moſt ſacred mother felt, if (as it is thought) ſhe were there preſent, and ſawe with her bodilye eyes this moſt woful Spectacle; which (albeit were not ſufficient to moue thoſe Iewiſh pitileſſe hartes to compaſſion) yet ſufficed it to rent the moſt ſorowful Virgins bowels in twaine, and to perce through her moſt heauy and dolorous heart, O moſte ſacred mother, looke wel, whether this man that Pilate ſheweth, be thy ſweete ſonne or no; ſith hardly canſt thou know him with this attire and hew, ſo farre differēt from that thou waſt wont to ſee him in. Thy beloued ſonne is white and *a* ruddie, the faireſt that was euer ſeene amongſt the *b* ſonne of men the

a Can. 5.c
b Pſ. 44 a.
c Sap. 1 d.

the brightneſſ of the eternal light, and Mirrour without mole, as the
a Pſ. 44 a. a ſacred writt doth cal him; but nowe, ſeing him al bathed in bloud defiled with ſpittle, al wãne and pale withwoes, howe canſt thou poſſibly know him? Thy ſonne, O Lady, is king of heauen, before whom al the powers celeſtial doo quake, and the Domination doo adore him; what hath that crowne of moſt cruel thornes to doo with him, that ſcepter of reede, and that robe of irriſion, wher-with thoſe caitiues doo thus ſcorne him? yet neuertheleſſe, albeit by his outward apparãce thou canſt hardly know him, yet maieſt thou right eaſily doo it by his inuincible patience, by his profound humilitie, by his infinite charitie, wher-with he condeſcended, to be thus crowned like a counterfaite king, and mocked here in earth, that we may merite to be crowned with glory,
and

and to raigne with him in heauen.

A PRAYER.

MHy Heart was whollye wounded with woe on euery ſide, O moſt doleful mother, when thou ſaweſt thine onely ſonne king of heauen and of earth crowned with pricking thornes, arraied like a counterfeit king, made a ſpectacle and mocking ſtocke of men, and that al this crueltie ſufficed not to moue or melt thoſe flintie heartes; I humbly beſeech thee, O moſt merciful Ladye, by this thine ineffable griefe, that thy merciful entrals take compaſſiō of my great miſerie; and ſeing thou ſeeſt wel, howe the thorns of mine offences doo pricke and wound my ſoule, obtein me by thine interceſſion, that the ſuccour of diuine grace be abundantlye graunted to me. Amen.

Christ beareth heere his heauie Crosse,
With great and greeuous paine:
The hugie burden of the which,
He hardly could sustaine.

What Crosse so ere be layd on me,
Good God I humbly pray:
That I may stowtly beare it through,
Not fainting in the way.

THE FONRTH DOLOrous *Misterie is when our Lorde caried the Crosse on his backe, whereon he was to be crucified, where vpon thou shalt meditate the pointes folovving.*

THE FIRST, is how miserable Pilate being vanquished with a worldlye

lye feare, through the Iewes *a* threatnin-
ges *b* waſhing his handes, adiudged him
to be crucified, whom he confeſſed to be
innocent, the which his ſentence our
Redeemer accepted very humbly, deſi-
ring greatlye to dye for our life.

SECONDLY, contemplate how
that moſt heauie Croſſe was laide vpon
his shoulders, which he embraced very
willinglye, and did what he could to bea
re it, albeit with great griefe and paine,
which made him often times to fal flatt
vnto the grunde.

THIRDLY, how the King of hea-
uen hauing caried the Croſſe a good ſpa-
ce, not being able to go anye further with
that haſt which they made him doo, they
not for compaſſion ſake, but for the deſire
they had to put him the ſooner to death,
tooke the Croſſe from him, and cauſed
c Cyreneus to beare it; and then did our
Lorde ſpeake to thoſe *d* deuout women,
which folowed him with weeping eyes,
amongſt whom wel may we imagin that
his moſt holy Mother was.

AS TOVCHING the firſte
point, thou maieſt conſider
the rage and diabolical obſtina-
cie of thoſe wicked Iewes, who
ſeing our Redeemer thus weakned
and

a *Ioh.* 19.*c.*
b *Mat.* 29.*d*
Act. 17.*d*
Mar. 15.*b*
Luc. 23.*c*
c *mar.* 27.*d*
Mar. 15.*b.*
Luc. 23.*d*
d *Luc. ibid.*

and afflicted, & in ſo pitiful a plight as had beene ſufficient to make al other heartes to relent, although they had bene harder then the verye ſtones; yet were they no whitt at al appeaſed, nor any thing moued to compaſſion; yea, they cried out with a terrible fury, *a Crucifie him Crucifie him*: Then might that haue been wel ſaide by thē which Iacob had prophecied, ſaying: *b VVoo worth their ſo obſtinate furye, and their indignation ſo harde and cruel.* Where note, howe great a miſchiefe it is, for a man to let him-ſelfe be blinded and poſſeſſed with the Deuil; for after he is once come to this point, then doth he participate of the ſame properties and conditions that the Diuel him-ſelfe is of and by that meanes is his enuie, his furie, and al his other vices rather helliſh them humane. Note alſo to the ſame purpoſe, the blindnes and iniuſtice of miſerable Pila-

a. Luc. 23. c. Ioh. 19 c Mar. 15 d Mat. 17. c

b Ge. 29. a

te,

te, who hauing ſo many times confeſſed, that he founde a no cauſe wherefore to condemne our Lorde, yea, that he was iuſt; knowing alſo, that vpon a ſpite the Iewes had accuſed him, and deliuered him, into his handes, yet did he for al this, being vanquiſhed with their importunitie, and a worldly feare, condemne the innocent to ſuffer death, and weeneth (wretche that he is) b howe by the waſhing of his hands, his conſcience ſhould be cleered. They are like to Pilate, who for feare of the worlde, and of loſing their commodities, doo defile their conſciences, and weene to waſh them-ſelues with certain workes and outward apparances; where-with albeit they maye ſom tymes caſt a miſt before mens eyes, yet are they once ſure, they can-not deceaue the eyes of God, who clooketh chiefly at the heart and meaning of eche one.

a Luc. 23.a

b Mat. 27.a

c 1. Re. 16.b Pſal. 6. b. 1. Par. 28.b

one. Doo thou therefore (good brother) conſidering this point, take heed of falling into ſuch like errors, and thinke, howe it ſufficeth not to beginne wel, as Pilate did, but it behoueth thee to be conſtant, and to perſeeuer vntil the
b *mat.* 10.*c* ende, *b* if thou wilt be ſaued.

Laſtly, thou maieſt in this Article conſider the great patience and humilitie, wher-with the innocent Lambe accepteth ſo iniuſt a ſentence of death, pronounced againſt him, by the which he merited, that the iuſt ſentence of eternal death ſet down againſt vs for our ſinnes, ſhould be reuoked; and that the ſentence of abſolution and pardon pronounced by the vicar of *Ieſus Chriſte*, when we rightly confeſſe our ſelues vnto him, might be valable and effectual.

In the ſecond point thou haſt great occaſiõ to be ſory, meditating the crueltie, where-with the wicked

wicked Iewes (preſentlye after ſentence was pronounced againſt him, which they ſo earneſtly deſired and craued) doo then take our Redeemer, and handle him much more ſpitefully then they did tofore, Pilate nowe hauing geuen him to them, to execute freely their furious rage vpon him And if heretofore they handled him ſo cruelly, hauing him but as a priſoner, alas, what maye we ſuppoſe they did to him being now condemned, and geuen wholly ouer into their moſt ſacrilegious handes. Contemplate, with what inhumanitie they ſtripp off his robes of *a* mockerie, where-with they had earſt ſcorned him, and put his own clothes on again, that he might by that meanes be knowen of euery one; heping griefe vpon griefe, & ignominie vpon ignominie. Behold howe they laye that moſt heauie Croſſe on his weak ſhoulders, which

a Mar. 15. b. Mat. 17 d. Ioh. 19. a.

they had with great diligence prepared in ſuch wiſe for him; ponder wel, how greatly his paine was increaſed by that ſo vnmerciful a waight, being ſo ſore weakned with his former tormentes, and the bloud which he had loſt alreadie. Conſider howe they make his condition worſe then that of the two theeues, whom they carye with him to ſuffer the like death; ſith neither of them carieth his Croſſe, as they make our moſt mild Sauiour to doo. This is the ſceptre, (O my King) which theſe Infidels, and rebellions ſeruants of thine giue thee in ſigne of the ſoueraintie *a* which thou haſt ouer them; the which anſwereth very wel to the crowne, wherwith they haue alredie crowned thee; and thine ineſtimable charitie diſſembleth and embraceth al with the great deſire thou haſt to conduct them by this way to thy celeſtial kingdome.

a Iſai. 9. b. & 22. f Tretul. lib. in Iudæos.

This

This is the ſtaffe whereō thou leaneſt, and goeſt therwith like an other *a* Iacob, to paſſe the floud of Iordan, to witt, of death; to returne anon after thy reſurrectiō, aſſociated with thoſe infinite legitions of ſoules, which thou deliueredſt out of Limbo, and cariedſt vp to heauen with thee. With this ſtaffe, and *b* with the fiue ſtones, which thou tookeſt in the mount Caluarie, that is to ſay, thy fiue moſt ſacred woūdes, thou foughteſt like an other Dauid againſt that proude giant Lucifer, & ſubduedſt him, deliuering by this meanes thy people frō the helliſh hoſte, which did on euery ſide enuirone them. This is the wood which thou beareſt on thy backe like an other *c* Iſaac, to offer thy ſelfe ther vpon for vs in this moſt acceptable ſacrifice to thine eternal Father, being burned with the fire of thy moſte feruent charitie. Conſider beſides,

a Ge. 23.b.

b 1. Re. 17.c

c Ge. 22.b.

how the Redeemer going thus loodē with the grieuous weight of the Crosse, fel to the ground through the vnmerciful weight that he bare; and howe they smiting him then a-freshmost tirannously, make him rise vp and go on forward; where thou maiest meditate, how not only the weight of the Roode did grieue & tormēt him, but also both thine and the whole world their manifold and enormous offences, which he then bare vpon him going for thē in this wise to be crucified. So did the Prophet *a* Esay affirme, saying: *Howe the eternal Father had laide vpon him al our iniquities, that he should satisfie for al, like as he had offred him selfe for al.* O my most sweete Redeemer, howe grieuous a burden did the *b* multitude of mine abhominations occasionate thee, which thou beareſt on thy backe, and paine thee much more then the Crosse it selfe doth. O, how great

a Isai. 53.

b 1. Pe. 2. d.

great reaſon is it, that I weepe and waile with thee, for the paine which I haue cauſed thee to endure; and with-al, yeeld thee thankes, that thou like a good Sheppard haſt vouchſafed to carye vpō thy ſacred ſhoulders this a miſerable ſtrayed ſheepe, which thou diddeſt come to ſeeke in the wildernes of this world. Al the quiers of Angels, which thou lefteſt behinde thee in heauen, adore and bleſſe thee, who knowe much better then we doo, howe greatlye the clemencie meriteth to be thanked, which moued thee to come, carye, and cure ſo vile a ſheepe, as is that of humane nature; which thou diddeſt beare vpon thy backe, in carying of thy Croſſe. a Luc. 15. a. Mat. 18 b.

In the thirde point thou mayeſt alſo intertayne thy ſelfe, contemplating, in what a pitiful plight our Lorde and Sauiour

was in, when the Croſſe was taken from him, and geuen to *a* Cyreneus, becauſe he was not able to go ſo faſt as thoſe wicked helhoundes woulde haue had him. Howe greatly he was pained and afflicted, ſweting through the wearines of the voiage he had made, howe woũded and annoyed through the heauines of the Croſſe ſhedding his bloud a-new, which intermedled with ſweat, did bedew the ground he went vpon; howe fraight with the ſhame and vilanies they did vnto him, howe bruſed with the blowes and ſtrokes which they gaue him to make him go forward. O my God, what a countenance is this, ynough to burſt his hart with compaſſion, who had neuer ſo litle of humane pietie. O my ſoul, if thou couldeſt throughly conſider this paſſage, howe great cauſe ſhouldeſt thou find to take compaſſion & grief, at ſo many griefs,

a Mat. 29.d. Mar. 15 b. Luc. 23. d.

ſo

so many outragious and spites, as thou seest him suffer for thy sinns, a *who neuer sinned, nor euer was any falshod found in his mouth*; and howe greatly oughtest thou besides to waile the hardnes of thy heart, which is not rent in twain with the remembrance of such a ruful coũtenance. O, if thou didst loue this Lord with such loue as thou art bound to doo, he louing thee so dearlye, with howe great feruour wouldest thou desire to gather vpp those pretious droppes of bloud and sweat, which did fal on the grounde, wherwith thou mightest washe out thy staines, and beautifie thy beastlye blemishes. Ah! what a spite shouldest thou beare that Cyreneus, who eased in some wise the paine of this Celestial Monarche, carying *b* his Crosse before him as a Royal Standard; and that which he bare then perforce, *c* and maugre his wil, thou shouldest

a 1. Pe. 2.d.

b Luc. 23.d

c. Amb. li. 10. in Luc. cæ. 99. post Hieron in Mat. Orig. hom. 35. Theoph & Euthy cap. Mat. 27.d Mat. 16 1. Mar. 8. d. Luc. 9. c vbi quotidie additur.

beare on thy backe with a willing and cheerful courage, knowing howe the same Lord hath saide: *That if any will followe me, he must take vp his Crosse and followe me.* And seing thou hast not deserued to cary that Crosse, which Simon Cyreneus did, carye at least thine owne, like as thou art commaunded, that is to say, the toils and tribulations, which in this life shal befal thee. Carye also the Crosse of compassion, bethinking thee of that which thy Lord vouchsafed to suffer for thee; sith in this sort, thy seruice which now thou doest, shal be much more grateful to him, then that which Cyreneus earst performed.

Meditate also in this Article the pitiful plaintes of those deuout women that *a* folowed him, who all wept ful bitterlye, seing the crueltie, wher-with the most patient Lambe was handled; but

Luc. 12. *d.*

aboue

aboue al, take compaſſion of thoſe teares, which the moſt mournful mother ſhed, who, like as ſhe loued her ſonne more then did al the other women, ſo did ſhe weepe more bitterly then the other, lament more then the other, and feele more greeuous corſeys then the other. O ſacred virgin, who can poſſiblye conceaue the exceſſe of thy moſt vehement griefes, when thou ſaweſt him whom thy ſoule loued ſo tenderly, lodeed with that importable weight, weakned with ſo many woes, pained with ſo many woundes, contemned with ſo many iniuries, cuppeled with theeues, and adiuged to the death of the Roode, which they cauſed him with ſuch reproche and paine to carie caryé. Euen ſuch was thy ſoule then, as was the figures which thou beheldeſt with thy weeping eyes; neither did the thornes of ſorowe perce thine

entrals leſſe, then thoſe of wood pearce his moſt Reuerend head. This onely anguiſh, O my Soueraine Ladye, had beene ſufficient to haue made thee dye, as it ſufficed to make thee ſowne, were it not thy life had been ſupernaturally preſerued, to ſee the other tormentes which remained, for him in body, and for thee in ſoul, to ſuffer. O how much more willingly then Cyreneus did, wouldeſt thou haue performed his office, in carying of the Croſſe; ſith the ſtrength which thy tendernes and ſorows denied thee, loue did make ſupply of, and the deſire thou haddeſt to beare ſome part of the afflictions, which, without al pitie they gaue vnto the afflicted, and grieued thee no leſſe then they did him-ſelfe. Laſtlye conſider the wordes, which our Redeemer a ſpake turning him to the vomen that wept, which ought to make thee careful, and deſirous

a *Daughters of Ieruſalem, vveepe not for me, but vveepe for your owne faults, and for thoſe of your childrē. Luc. 23. d.*

desirous to bring forth some good fruit; sith otherwise, if thou beest a drye tree and barreine, thinke what punishment thou shal deserue, if he be thus tormented for thy sinns, which was a greene tree, so pretious and so fruitful.

A PRAYER.

HOWE grieuous and painefull was that voiage to thee, O most sacrest virgin, when thou diddest accompanye thy deree sonne to the monnt Caluary, carying the Crosse on his backe, whereon he was condemned to suffer death; wel did thy manifold sighes geue testimonie therof, as also the pitiful sobbes, and aboundances of teares which thou sheddest with the other women that

wept with thee, and accompanied him. I beſeech thee, O moſt doleful mother, by the dolour and affliction which thou felteſt in that houre, that by thine interceſſion I maye haue ſuch grace graunted me, as that I may alwaies faithfullye accompanie the ſame Lord, in carying of my Croſſe; and that no worldly thing, be it proſperous or contrary, may euer ſeperate me from him.
Amen.

Chriſts

CHrists tender handes and feete so full,
Of sinews and of vaines:
Nailde to the Crosse our Lady vews,
Anne ruthfully complaines,

My sinnes (sweete Lorde) torment thee thus
Thy Mothers did not so:
Make me therefore with thee and her,
Partaker of this woe.

THy crowne, thy crosse, thy nailes, thy wounds
And euery other paine:
Sweete Christ I craue, that euermore
I may in minde retaine.

THE FIFT ANDLAST DOlorous *Misterie is of the crucifying of Iesus Christ our Redeemer, touching the which thou shalt meditate these pointes folowing.*

First

FIrſt, howe being arriued at the mount Caluary, which was the place where they commonly did execute offenders, thoſe wicked tormentours ſtript our Lorde out of his clothes, to naile him naked vpon the Roode.

Secondly, conſider the incomparable torment which the moſt milde Lambe receaued, when they racked him out vpon the Croſſe, and that his moſt holy handes and feete were perced through with great nailes, as alſo the wonderful patience wherwith he endured euery thing.

Thirdly, thou ſhalt meditate the shame which increaſed his other annoyes, when being thus naked and crucified, he was lifted vp vpon the Croſſe, and placed *a* betwixt two theeues: and ponder here, what his moſt heauy mother felt, when she ſawe him in this caſe, and hearde the wordes which he ſpake heing on the Roode.

a Mar. 15. c Luc. 23. c. Ioh. 19. c.

IF thou wilt dilate the meditation of the firſt point, conſider, in what caſe our moſt louing Lorde was, hauing finiſhed this his laſt and moſt dolourous proceſſion, howe great the wearines was, which he felt, hauing made

made ſo long and labourſome a iourney on foote, and lodeed a great peece of the way with the heauie burden of the Croſſe. How great his weaknes, which made him almoſt to ſowne, hauing ſhed ſo great a quantitie of bloud out of the manifold woundes he had receaued. Howe great the affliction was, that oppreſſed his moſt ſacred ſoule, forethinking him of the extreme torments which he looked for, beſides thoſe that he had alredye endured; and for the mitigation of ſo many paines and griefes, the bedd which they had prepared for him, was that harde and narrowe Croſſe, wherō they minded to crucifie him; and the drinke which they preſented to comfor him withal, was that wine mingled with gal, to th'ēde that no one of his ſēſes or mēbers might goe ſcot-free without their peculier torment. O ſweet Ieſus, thou which art a

moſt

moſt pleaſant hony-combe deſcended from heauen to *a* ſweeten the ſournes of men, and to eaſe their annoyes and griefes, findeſt no one amongſt them that wil take compaſſion of thee, nor geue thee any moment of reſt, yea, contriue new means how to afflict thee, and to heape *b* ſorow vpon ſorow. O ingrateful world, how yl a rewarde is this thou gieueſt to thy maker and benefactor, which for hony affordeſt him gal and for ſolace, ſorowe; and hatred for the loue wher-with he created thee, and came to redeeme thee; thee; and this thine ingratitude and moſt blame-woorthie blindnes is cauſe of thy ſo barbarous crueltie, as meaning to crucifie him; thou wilt ſtripp him out of his clothes, that he may go naked to ſuffer death, who came naked into the world to geue thee life. Conſider then, with what inhumanitie thoſe

a Mat. 22. d. & f. Mar. 15. b. Luc. 23. c. Ioh. 19. e. Pſal. 98 c. Cyril. Alex. li. 12. in Ioh. ca. 29. li. 1. hiſtor. Eccl.

b Pſ. 68 d.

thoſe cruel hangmen plucke off his clothes, and with-al plucke of his tender shinne, and part of the fleſhe which did cleaue thereto. Behold, how the moſt beautiful of al men ſtandeth naked, and fraight ful of ſhame, amongſt ſo great a multitude of people, bleeding anewe al ouer, through the rauing of his former woundes; and ponder the intolerable griefe of his moſt heauie mother when ſhe sawe him bereft of the *a* robe which with her owne handes ſhe haſt wouen for him, & without part of the skinn and fleſh which ſhe had geuē him in her entrals, and clothed only with dolours, heauines, and confuſiō, with which kind of attire his ſoul was alſo couered. Learne here to loue pouertie, ſeing he loued it *b* ſo greatly, who was geuē to vs for a teacher; & was borne poore, liued poore, and naked departed this ingrateful world.

a *Ioh.* 19. *d.*

b 2. *Cor* 8. *b.* *Ber. Ser* 1. *de Vig. Natiui.* *Amb. ca* 13. *in. ſtit. virg.*

In the meditation of the ſecond point thou maieſt pauſe in like maner, conſidering, howe aboue al the dolors and torments, which the moſt innocent Lambe endured, they paſſed, which he felt when his moſt ſacred handes and feet were with huges nailes faſtneſt hard vnto the Croſſe. Conſider the cruel blowes wherwith they nailed him; and how the blowes miſſing many times through the fiendiſh fury, where-with they were enraged (as we may godlily meditate) they fel many times vpon the palmes of his handes, and his fingers & toes, with ſuch a force, as thoſe delicate partes were wholly cruſhed in ſunder, and wounded with intolerable torment. Behold like wiſe, how to make his members ſtretche out to the holes which they had alredy bored in the Croſſe, they racke them out ſo veſtemently, as they plucke

plucke the bones out of the ioyntes with incomparable griefe, wherby was that fulfilled, which Dauid had prophecied, *a* saying: *They haue bored through my handes, and my feete, and haue numbred al my bones* Behold then, how these sacred armes of our most louing Lorde are thus stretcht out vpon the Crosse, redy *b* to embrace al those, that wil draw nighe vnto him; euen like to that his infinite charitie, wherewith he suffred for al, Beholde these most puissant handes that earst created heauen and earth, and wherwith he had wrought so many miracles, howe they are now *c* nailed fast to the Roode, and distil forth that pretious liquor of his most sacred bloud, sufficient to cure al their spiritual infirmities that wil gather therof: sith this is the wholsome and most approued mirrhe, which the Spouse *d* saith in the Canticles, that her handes and fingers did distil. Con-

a Psa. 21.b

b August.

c Zac. 13.c

d Cant. 5.a

ſider alſo, howe thoſe huge nailes were not onely driuen through the moſte holy Sonne his handes and feete; but alſo perced the entrals of his bleſſed mother being there preſent. O what a horrible ſounde made thoſe vehement blowes of the hammers in her eares, which, no doubt, did more torment and wounde her woful heart, then if in very deede her holy hands had been ſtroken through. And this was a cauſe of doubling our moſt merciful Lorde his tormentes, who knew it wel inough, and loued her ſo tenderly, and tooke great compaſſion of her paines; in ſuch ſort, as beſides the torment which theſe outward nailes did occaſionate in his bodye, he had other inwarde nailes which afflicted more wehemently his moſt ſacred ſoule. O moſt patient Ieſus, how art thou on euery ſide enuironed with annoiances, Rightlye maieſt thou

thou say *a that the waters of tribulation are entred into the very botome of thy soule*; and thine inuincible patience abideht al, which maketh thee become dombe, and to stande like a Lambe, *b* before those that shere thee and torment thee. And if hapily thou openest thy mouth, it is only to *c* excuse & to pray for thē, for so much as thine infinite charitie is that which holdeth thee surer nailed and fast ned to the Crosse, then doo those material and yron nayles, minding with this his so great cost, to confect a soueraine medicine to our saluation.

a Ps. 68 a.

b Isa. 53. a.

c Luc. 23. e Beda ca 94. in Luc. Leo Ser 11. de Passio. Theoph Ansel.

CONCERNING, the thirde point, thou hast a more, ample matter to enterteine thee, pondring how our Redeemer being crucified, was exalted on high vpon the Crosse; that as he died for al men, so he might be seene of al men. This exaltation had *d* Moyses earst

d Nu. 31. c. Ioh. 3. b.

earſt prefigured, when he raiſed vp the Serpent of braſſe in the wildernes; ſithens like as then al they were healed of their corporal wounds which looked vpon the Serpent; euen ſo they, which with a liuely faith behold this Lord exalted vpon the Roode, receaue cure of their ſpiritual infirmities, which are farre more dangerous. Pauſe therfore (O my ſoul) pauſe and ſhroude thy ſelfe vnder the ſhadowe of this *a* tree of life, if thou wilt rightly repoſe thee, and cure thy feſtred woundes. Behold the wholſome fruit that hãgeth *b* theron; which albeit thou ſeeſt naked, conteñed, blaſphemed, and reproued of this miſcreant nation, yet is he moſt ſweete, moſt high, and of infinite Maieſtie; God hidden, who vouchſafeth thus to diſſemble and cloke his puiſſance, to make his mercy ſo much the better knowne. Gather then this pretious fruit, and

a Cant. 2.a

b Deut. 28.g

trial

trial ſhal teach thee the meruailous vertue thereof. Make thy neſt like a ſimple doue, in the crannies and holes of this *a* rocke, that is to ſay, in *b* his moſt ſacred woundes, ſith he geueth thee leaue, yea inuiteth thee ſo to doo. Weigh wel the throne which this day the eternal King hath choſen amidſt two theeues and offenders, in the ſame mount where ſuch accuſtomably were executed; meaning to ſignifie by this, that as for ſinners and offenders he deſcended from heauen, and was borne in the world; ſo did he for ſinners and theeues dye in that place betwixt theeues, paying by this meanes that he had not *c* ſtolne, and taking away the filth and *d* infamie of that ſtinking place, with the moſt ſweete incenſe of the ſacrifice which he offred. Learne moreouer in this point to doo according to the example which is ſhewed thee in the mountain,

a *Cant.* 2.c *Ier.* 48. *d.*

b *Bern. Ser.* 61. *in Can.*

c *Pſ.* 68 *a.*

d *Abac.* 3.*d.*

a Exo. 25.d Heb.8 b. Act.7.f b Gala. 5.d Rome.6 a Coloss3a c Isa.1. a. Psa.37. a d Bernard.

a mountain, crucifying thy flesh with her vices and concupiscences as the b Apostle doth admonish thee; sith it is not meete that thou seeke after delicacies & superfluous pamperings of the flesh, seing thy Lord his flesh thus cruelly handled, as from the sole c of his foote vnto the crowne of his head there is no one free spot in him; And very indecent should it be, that vnder d a head crowned with thorns the other partes should be nice and delicate. Contemplate lastly in this point the extreme dolors which the most ruful mother felt, at such time, as standing by the Crosse, she saw him heaued vp thereon, naked, racked, al wounded, hauing his hands and feete perced through, whereout those foure flouds of bloud did issue, being farre more pretious then the e foure flouds that issued out of terrestral Paradise; when she behelde

e Gen. 2.b Eccle. 24.c

those

those gratious eyes wanne and pale, where-with he was wont to comfort al those that were heauie and afflicted; that beautiful face, wherein the *a* Angels desire to looke, difformed and withered; that diuine head ful of thorns, which had *b* not where to rest it. O Queene of heauē, what dolour was euer like to thine, when with thy weeping eyes thou beheldest this woful figure! O, howe much more were thy anguishes sufficient to darken thy most heauy hart, thē was the *c* darknes which came then vpō the earth, sufficient to darken it. To whom may I compare thee, or to whom may I liken thee, O most sacred virgin, thine afflictiō and tribulation, being so great as is the Ocean Sea! If the Angel, when he first saluted thee, did cal thee, *d* ful of grace, at this instant he may cal thee, ful of griefs and sorow, so great a part of the bitter cupp,

a 1. Pet. 1. c.

b Mat. 8. c. Luc. 9. g

c Luc. 23. c.

d Luc. 1.

which thy deare ſonne dranke, being fallen to thy ſhare; to whom, I humbly beſeech thee, to offer thoſe greeuous dolours, which thou then enduredſt, like as he offered al his bitter griefes, and the bloud he ſhed, to his eternal Father for the redemption of the world. And thou, O celeſtial Father, behold, in al humilitie I begg it, beholde the
a Pſ. 83. c. *a* face of thy Chriſte, and ſmel the ſweetnes of the ſacrifice which he offreth thee. Regard thoſe outſtretched armes, that repreſent the bowe which thou promiſedſt
b Gen. 9. b Eccle. 43. b. Haba. 3 6. to place in the cloudes *b* in ſigne of peace and frindſhipp, which thou vouchſafedſt to make with mankinde. Liſten to that ſweete muſike he maketh with the wordes he ſpeaketh on the Croſſe, where his head is al to torne, and his members and ſinewes ſtretched out like
c 1. Re. 16. d. Dauids harpe, whereon when he played, *c* he made the fiend to flye;
and

and seing al that he hath done and suffred, hath been to appease thee, and to obteine mercie for vs, accept the same, O Lord, and send vs from heauen thy holy benediction.

A PRAYER.

WHat griefe was euer like to thine, O Virgin & most woful mother, when thou sawest thy dearly beloued sonne exalted on the Crosse, fastned thereto with huge nailes, from topp to toe al wounded like a lepre; hauing gal and vinegre geuen him to drinke, and blasphemed and mocked of that wicked nation! O howe in very deede did then the dagger of woes, which a Simeon had foretolde thee, pearce through thy most afflicted soul! I beseech thee humblye, O most woful

a Luc. 2.c

Lady, with ioyned hands, that for thy ſonne his moſt bitter paſſion, and thy compaſſion ſake, thou wilt obtaine me grace to feele the taſte of his ſo ſtrange torments, and of thy exceſſiue ſorows, that being touched with a true compunction, I may crucifie mine olde man with al his vices & concupiſcences. Amen.

THE FIVE LAST MISTERIES ARE CALLED Glorious,

FOR THAT THE MOST HOly Virgin Marye receaued them, after her ſonne was wholye glorious, to witt, Both in body and ſoule.

HEreafter three dayes, Christ from graue,
With triumph doth arise,
With body glorified so,
As thought cannot comprise.

LOrd let me not lie dead in sinne,
But rise by grace againe:
And graunt me when all flesh shall rise,
In heauen with thee to raigne.

THE FIRST GLORIOVS

Miſterie is of his triumphant Reſurrection, vpon the vvhich thou shalt meditate theſe pointes folovving.

FIrſt, howe our Redeemer being dead, his moſt ſacred ſoule deſcended
a Pſ. 15. downe to *a* Limbo to comfort *b* and deli-
b. uer thence thoſe holy fathers, which had
b Zac. ſo long time looked for him, with whom
9. c. he ſtaied til Sundaye morning, when ve-
Col. 2. c ry early he returned to the ſepulchre, and taking againe his moſt holy bodye, he roſe vp glorious, and iſſued out of his cloſed ſepulchre.

Secondly, thou maieſt meditate, howe
c Nicep. our Lord being thus riſen vp, he appered
cap. 32. firſt to his moſt holy *c* mother, who re-
li. 1. ceaued an incomparable gladnes, ſeing
Hiſt. him riſen vpp ſo beautiful and ſo glo-
Eccl. rious.

Thirdly, meditate, howe after he had remained ſome ſpace with his moſt bleſſed mother comforting and reſioyſing her, he went aftherwades to perfor-

me

me the same office to his *a* Disciples, and his other deuout seruauntes; amongst the which, he first appered to good *b* Mary Magdalen, who loued him most feruently, and with greatest desire did seeke him.

a Luc. 24.b. & f. Act. 1.a

b Mat. 28.b Mar. 16.b

IN the first point thou maiest entertaine thy selfe, meditating, how al those holy Fathers, Patriarches, and prophets, with al the other *c* righteous persõs which had been dead from the beginning of the world, were al detained in Limbo, expecting the happye comming of our Sauiour, who with the same charitie and humilitie, wher with he had humbled himselfe, in suffring *c* death vpon the Crosse, vouchsafed also to humble him-self, in discending downe to Limbo, and visiting that blessed congregation, which with such feruent zeale had long time desired to see this happy daye. I leaue thee now to thinke, what sur-

Aug. li 20. de Ciuit ca.15. Hier. in ca.4. ad Ephe.

c Phil. 2.b.

passing ioy those sacred soules receaued, when they sawe this most sacred soule of Christ a vnited to the Diuinitie enter with such triumph and puissance into their prison, and with his brightnes to illuminate those mistie dongeons; and vnderstood besides what he had done and suffred in the world, and the ende, wherfore he was discended thither to be onely to deliuer thē out of their empriſonment, and to make them endlesse happie.

a *Aug. Ser. 137 de tēpore.*

What tongue can woorthelye tel their consolations, their ioyes; their songes, praises, and benedictiós, which they sounded forth in praise of their glorious benefactour? Neuertheless, albeit the ioye of these redeemed soules were so exceeding great, yet farre greater was that of their Redeemer, beginning now to see the glorious fruit of his great paines, and the great good, which his grieuous passion had

had wrought. O, with how great reaſon might eche one then a ſaye; *This is the day that our Lorde hath made, let vs reioyce and be gladd therein*: Where note, that albeit it may ſeem other-whiles, that our Lorde hath forgotten his elect, and that which he hath promiſed them; yet doth he not ſo, but expecteth the fitteſt time, wherein he knoweth how to fulfil the ſame, like as we ſee he hath here done towardes theſe good holy Fathers. We muſt not therefore wauer in our beliefe, but abide and waite with patience for his moſt holy comming. Sithens as the Prophet Abacuch admoniſheth vs: b *Our Lorde, whom thou haſt ſo greatly called on, wil come at length, and wil not lye; if he tary, expect him; for he that commeth, wil come, and wil not taryе long.* Conſider alſo in this point, howe our Sauiour hauing ſtaide al Saterday with thoſe holy Fathers, reioycing and

a *Pſ.* 117. *d.*

b *Aba.* 2. *a.*

comforting them, as wel thou maieſt imagine, his moſt bleſſed ſoule did on *a* Sunday morning returne to reuiue his moſt ſacred body, which laye in the ſepulchre; wherinto he entring, made it become ſo beautiful and glittering as the Sunne; and that bodye which a little before through the tormentes of his paſſion was al wounded, al blacke, and al difformed *b* like a Lepre, preſently after it was vnited to the moſt ſacred ſoule, and by it reuiued, became the moſt beautiful of al bodies; & the blacknes being now changed into brightnes, the woundes and deformitie conuerted into an incomparable beautie, he reſerued only the *b* fiue moſt ſacred woundes of his handes, feete, and ſide, in memorie of our redemption, the which doo wonderfully ſhine forth, and beautifie the ſame; and the ſight therof cauſeth a ſinguler contentation to the bleſſed Sain-

a Euāg. vbi ſu. pra. Act. 10. f. & 13. e. Rom. 4. d. & 8. f. 1. Cor. a. 2. Tem. 2. Nic. ca. 37. li. 1.

b Luc. 24. f Ioh. 20. e

tes, and moueth his eternal Father to mercy in our behalfes, when for this intent it pleaſeth him to ſhewe them. O, happy are thoſe eyes, that ſhalt enioye ſuch a ſight! O what a Mirrour is this ſo cleare and beautiful, wherein we maye often times take viewe of our ſelues, to know our defects, and to reioyce our hartes, like as his dis diſciples did reioyce eche time, that the ſame Mirrour did ſhewe it ſelfe vnto them; and at this day are they neuer ſatiated with beholding it in heauen.

a Mat. 28. b. Luc. 24 e.f. Ioh. 20. e.

In the ſecond point thou mayeſt enterteine thy ſelfe, meditating and beholding with the eyes of thy ſoule, howe our Lorde and Redemer did preſently after he was riſen vp, viſite his moſt holy *b* mother, whom thou maieſt wel beleue, to haue been the firſt, albeit in the Goſpel there is no mention made thereof; for, that being a commaundement of

b Niceph. ca. 32. lib. 1. Sedul. in carm. Paſ. ca. 20. de Reſur. ver. 4. a fine.

his, which the wise man reporteth, *a* *Honor thy Father, and forget not thy mothers sorowe*, howe were it possible for the most obedient sonne to forget his mother, who loued him so dearly, and had so bitterly wailed, wept, and sorowed his passion and paineful death; Whye should not she be visited and comforted before al others, which was more afflicted then al others? If, as the Euangelist *b* reporteth, our Lorde did, after he was risen vp, appere to S. Peter that had earst denied him, why shal not we beleeue, that he appered first to his blessed mother, that neuer did denye him? yea, continuallye confessed him, and loued him aboue al; and in whom alone the faith remained firme and incorrupted. Admitt therefore it was so, as reason requireth it should be, force thy selfe to meditate al litle, what ioy this blessed Lady, felt, when, being solitary in her

a *Eccl.* 7.c. *Tob.* 4.

b *Luc.* 24.e. *Niceph* cap. 24. & 35. *lib.* 1.

her chamber, weeping, wailing, and longing to see the sonne of a righteousnes rise vp, to lighten and clear her darke and doleful heart, she sawe her self in a moment enuironed with the glistering beames of the beautiful light thereof. Howe great her gladnes was, when she sawe that bodye which she had lately left in the sepulchre dead, al wounded and deformed, nowe liuing, whole, glistering, and glorious. How great contentation she receaued, when she sawe the soueraine beautie and brightnes restored to that face ful of al graces, and those diuine eyes, wherwith he looked vpon her so cleare and so louely. What pleasure her sence receaued, when with her eares she heard the most sweete voice, where-with he saluted her. Howe soueraine her exultation was, when she saw those most sacred armes embrace her so louing-

a Mal. 4. a.

lye,

lye, and how with thoſe moſt ſacred handes which ſhe had ſo lately ſeene faſtned to the Roode, he with ſuch pietie wiped *a* off the trickling tears of her reuerēd face; then might ſhe ſaye, and that with great cauſe, that ſentence of the Prophet *b* Dauid; *According to the multitude of griefes that my heart hath ſuffered, thy conſolations haue reioyced my ſoule.* Conſider then in the beſt wiſe thou canſt the ſweete communication that paſſed betwixt the bleſſed mother and the Sonne, the which, wel we maye beleue, did occaſionate no leſſe comfort to the mother, then did his ſight, albeit ſhe could vtter but fewe wordes, by reaſon ſhe was wholly rapt in beholding that glorious viſion which ſhe had before her eyes, and in viewing euery particuler feaulters of that body, and that amiable countenance, whoſe brightnes and beautie did ſo greatlie

a *Iſai.* 22. *c* Apoc. 7. *d.* & 21. *b*

b *Pſ.* 93. *d.*

lye delite her nowe, as did the ſeing of it blacke and wounded heretofore torment her in the time of his painful paſſion. In like maner, beholding thoſe wounds, which in his death had perced her virginal heart with ſorowe, nowe become ſo faire and ſo gliſtering, ſhe was therby repleniſhed with ſo great a ioye, as ſhe remained like one aſtoniſhed, not being able to pronounce ſcarſe any one word. Reioyce therfore, O Queene of heauen, ſith thou haſt ſo great cauſes to reioyce thee; Let thy ſpirite now *a* be glad in God thy Sauiour, who hath fully ſatiſfied the longing deſires of thy ſoule? Nowe thou ſeeſt him riſen vp again, whoſe death thou earſt lamentedſt. *b* Now is winter, and the ſtormes of his perſecutions ignominies, and tormentes cleane paſſed ouer; now liueth he, and death ſhal haue no more *c* any dominion ouer him. Thou ſeeſt him nowe

a Luc. 2. c.

b Can. 2. c.

c Rom. 6. b.

nowe farre more exalted then he was before depreſſed; nowe is he a conquerour of Death, of Hel, and of the Diuel; nowe is neither he to ſuffer anye more, nor thou to haue any further feare. Reioyce therfore, O Lady, and let thy ſoule receaue ſolace through his triumph and Reſurrection, as it was before made ſorowful, euen almoſt to death through his painful death and paſſion.

IN THE THIRDE point thou maieſt in like maner entertayne the ſelfe, being a matter of great conſolation, conſidering howe our Lorde; looke what office he had performed to his moſt bleſſed mother, and the ſame vouchſafed he to doo to *a* his Diſciples, and other deuout ſeruants; wher-withwe may wel beleeue, that the louing Ladye repleniſhed with charitie, was very wel contented, yea, deſired him ſo to doo; ſithens, like as wheu

a Mat. 28.b Luc. 24 b. Ioh. 21. a.b Act. 1.a Nic. ea. 34. & 35. li. 1

when he was borne, she laide him in a manger, signifying thereby, that albeit she alone did beare and bring him forth, yet would she not haue him for her-selfe alone, but for al; euen so would she not haue al the ioye of his glorious resurrection to her-selfe alone, but would in any wise, that others were made partakers thereof. Meditate therfore, how he first appered to good *a* Mary Magdalen, according to the testimonie of the holy Euangelists, who went with the other deuout women to *b* annoint him with pretious oyntments (which they caried with them) in the sepulchre; where not finding of him (albeit her companions went away) yet would *c* not she depart, sith loue held her fast linked to the place where she had earst left him, whom she so dearly loued, and remaining there weeping, she with a desire she had to finde him dead,

a *Mar.* 16 *b*
b *Ibid.* 16. *a* *Luc.* 24. *a*
c *Ioh.* 30. *a*

a. *Ibid.* dead, merited to see him aliue and risen vp, albeit in Gardners weede, *a* in such sort, as she sawe him and knewe him not, our Lord aunswering herein to the disposition of her soule; for she loued and doubted, as he for the same reason appered *b* in pilgrims shew to those two disciples that went to Emaus; where thou maiest note, how this Lord knoweth at one time; how both to comfort, instruct, and manifest the defects of his elect, and how such are best fauoured of him as most feruently doo loue him, like as we here see by good Mary Magdalen, to whō for her feruent loue sake was this prerogatiue geuen, that she might first see her deerlye beloued Master; *c* and that she might be the messenger to announce the ioye of his Resurrection to those that litle thought therof, by reason of the heauines they were in, through the remembrance

b. *Luc.* 24. *b*

c. *Ioh.* 20. *d*

membrance of his death and doleful paſſion.

Thinke nowe, (good Chriſtian) think attentiuely, what ioy that moſt denout gentlewoman did feele, whē ſhe both ſawe and knew her ſo dearlye beloued maſter. Ah Lorde, howe thatheartleaped agaiē for ioy, whēourSauiourcalled her Mary, and ſhe anſwered him forthwith with this louing word of maſter. O what a ſodaine chaunge is this, how preſent an alteration? What did thy hart feele (O good Mary Magdalen) being thus in a moment deliuered from thy ſurpaſſing ſorows, and ſeaſed with ſuch a wonderfuf conſolatiō? What a boiling heat of hart was that, that made her ſo impotent ouer her ſelfe, as to be about to embrace him, like one dronke in loue, wherby ſhe quite forgot her-ſelfe of his moſt ſacred Maieſtie. O moſt happy teares, where-

a *Ioh.* 20.*d*

b *Ioh.* 20.*d* *Mat.* 28.*b*

with

with ſhe bedewed the ground of that garden? which made her ſo ſoone to reape ſo ſweete a fruit; happy the perſeuerance, which made her tarye ſtil in that place wherby ſhe was ſo ſingulerly reioyced and comforted of our Sauiour. O happy loue, a more ſtrong thē death, which made her to finde the authour of life reuiued and riſen vp, in the very place of death Contemplate afterwardes, howe ſhe hied her to tel theſe ioyful tidinges to the Apoſtles, b whom, euery one of them, this Sonne of righteouſnes minded to witt, confect, and illuminate; for like as he was borne for al, and died for al, ſo did he riſe vp again for al, and vouchſafed to communicate the ioyes of his Reſurrection to al; forgetting neither, c Peter, who denied him, nor the other a Apoſtles, who were nowe for woe and diſtruſt departed from Ieruſalem; b neither Thomas,

a Can. 8 b

b Mal. 4.a c Luc. 24.e Nic.ca. ca.34. ℣.35. li.1.

a Mat. 28.c Mar. 16.c b Ioh. 20.f Nic.ca. 25 li.1

Thomas, who cõtinued ſo long time in his obſtinate incredulitie; wherby is ſhewed vs, howe much more this Lord is inclined and prone to comfort and to fauour, then to afflict and puniſh; ſeing how in counterchange of thoſe fewe daies wherin he permitted thẽ through his death to be ſcandalized, troubled, and afflicted, he did afterwardes comfort and reioyce thẽ farre more with his deſired preſence, appearing many times to them, during the *c* fortie daies; mening ther by to aſcertaine the them better of the veritie of his Reſurrectiõ: whereout thou maieſt learne to put thy truſt in this moſt faithful Lorde. And albeit thou feele thy ſelfe other-whiles afflicted and greeuouſly tempted, diſpaire not yet, for he wil haue care to comfort and viſite thee in due time, and wil deliuer thee out of al thy temptations and afflictions, according

c Act. 1. *a* Nic. ca. 34. lib. 1 hiſt. Eccl.

as

a Tob. 3.d. as it is a writtē: *After a ſtorme he ſendeth a calme, and after ſobbes and teares, he geueth conſolations.*

A PRAYER.

AFter a ſtorme the aire groweth commonly clear againe; euen ſo is it happened to thee, O moſt Souerain Queene of heauen, for after the ſtormie and woful time of thy dere Sonn his paſſion, the bright and calme day of his Reſurrection appered to thee, wherein thy heart was incomparably reioyced, ſeing him riſen vp glorious, immortal, and impaſſible. I beſeech thee, O glorious Lady, by that ineffable exultation which thou receaueds on this moſt happy dai, that it may pleaſe thee to make me partaker therof, obtaining me that I may dye to mine old life of ſinn, and may riſe vp againe with a newe life of grace, by means whereof I may afterwardes attaine to the true and perpetual life of glory. Amen.

Chriſt

CHriſt bleſſing his diſciples heere
Doth in their ſight aſcende,
Aboue the Starres where he doth raigne,
In ioy deuoide of ende.

GRant me good Lord that I may ſpende
My life on earth ſo well,
As I through grace may fauour finde
with thee in bliſſe to dwell.

THE SECOND GLO-

rious Misterie is of the Ascension of our Lorde, concerning the which thou maiest meditate these pointes folovving.

FIrst, how our Lord appered the *a* fortieth day ofter his Resurrectiō to to his Disciples then being *b* at table; and blamed their slacknes and difficultie in beleeuing his Resurrection, and afterwarde taught them what they ought to doo after his Ascension, and commaunded them to goe to Mount Oliuet, there to see him ascend.

a Act. 18.*a*. Nic. *ca*. 34. *lib*. 1. b Mar. 16.*e* Luc. 24 *f*.

Secondly, thou shalt meditate, howe al our Lord his Disciples being gathered together in the Mount Oliuet, as also the most holie mother our Lady, and the other deuout women there with them, our Sauiour came to the place where they were, hauing with him those blessed troupes which he had earst deliuered out of Limbo; and after he had spoken to them, and bidd them al fare-wel, he beganne in

their

their fightes to mount vp to heauen with great triumph and exultation.

Thirdly, consider, how the blessed mother, with the Disciples, and other deuout women, as they al togeher looking vp to heauen, where they saw our Lord adscend, there descended *a* two Angels downe cladd in white, aduertisinge them to make no longer abode there, and then they al of them returned backe tb Ierusalem. a Act. 1. b.

IN the firste point thou maiest meditate the exceeding clemencie and lowlines of this our Lord; who being that he was, did neither disdaine, nor was ashamed to visite his poore seruants, and to stay with them in any time, place, or disposition whatsoeuer. Sith as Gospel *a* telleth, he appered to them when they were at table, and peraduenture did *b* eate with them, therby to aduertise thee that thou maiest at al times, and b Mar. 16. b.

THE SECOND GLO-

rious Misterie is of the Ascension of our Lorde, concerning the which thou maiest meditate these pointes folowing.

FIrst, how our Lord appered the *a* fortieth day ofter his Resurrectiõ to to his Disciples then being *b* at table; and blamed their slacknes and difficultie in beleeuing his Resurrection, and afterwarde taught them what they ought to doo after his Ascension, and commaunded them to goe to Mount Oliuet, there to see him ascend.

a Act. 18.*a.* Nic. ca. 34. lib. 1. b Mar. 16.*e* Luc. 24 *f.*

Secondly, thou shalt meditate, howe al our Lord his Disciples being gathered together in the Mount Oliuet, as also the most holie mother our Lady, and the other deuout women there with them, our Sauiour came to the place where they were, hauing with him those blessed troupes which he had earst deliuered out of Limbo; and after he had spoken to them, and bidd them al fare-wel, he beganne in their

their sightes to mount vp to heauen with great triumph and exultation.

Thirdly, consider, how the blessed mother, with the Disciples, and other deuout women, as they al togeher looking vp to heauen, where they saw our Lord adscend, there descended *a* two Angels downe cladd in white, aduertisinge them to make no longer abode there, and then they al of them returned backe tb Ierusalem. *a* Act. 1. *b*.

IN the first point thou maiest meditate the exceeding clemencie and lowlines of this our Lord; who being that he was, did neither disdaine, nor was ashamed to visite his poore seruants, and to stay with them in any time, place, or disposition whatsoeuer. Sith as Gospel *a* telleth, he appered to them when they were at table, and peraduenture did *b* eate with them, therby to aduertise thee that thou maiest at al times, and b Mar. 16. *b*.

in al places ſecurely cal vpon him, and howe thou oughteſt to enforce thy ſelfe to order al thine actions in ſuch ſort, as if euery houre thou diddeſt expect his holye viſitation. Note moreouer, howe his checkes and ſcoolinges be of a Father that loueth vs right tenderly, and is greatly deſirous of our profite. Like as thou ſeeſt here, howe after he had found fault with his Diſciples incredulitie, he forth-with taught and inſtructed them of that they ought to doo in going rounde about the world, beſides other graces and fauours which he did impart vnto them. At what time therefore thou feelect either inwardly his rebukes, or outwardly his roddes, be not troubled thereat, nor anye whit diſcouraged, but beleeue aſſuredlye, that in thus exerciſing his whipp, he doth like a louing Father, who, as holye

a Mat. 18. d Mar. 16. c. d. Luc. 24 g. Ioh. 20. e.

writt

writt doth a witnes, *Chastiseth him whom he loueth, and scourgeth him whom he taketh for his childe.* Contemplate then the singuler ioye wher with the holy Apostles were surprised, in beholding their most louing Master; and with what attention they gaue eare to his diuine wordes; and if the most holy mother were then present amongst them (as with godly deuotion we may beleeue she was) howe much more she desired to behold and heare her sonne, then to taste any corporal foode: and if at other times whē she was at table with him, she forgot to eate her meat, as we may wel beleeue she did through the contentation she receaued by looking on him, howe much more did she so this last time, knowing, how presently after he was to depart this world O sacred virgin, who can possibly cōceue, with how sundry cogitatiōs thy heart was at

a *Heb. 12.b. Apoc.3.d. Pro.3.b. Iob.5.c.*

that inſtant occupied for on th'one ſide thou waſt delighted with beholding his ſo amiable preſence, th'other ſide thou languiſhedſt, betinking thee, how, not many houres after he ſhould be taken from thee, and that thou ſhouldeſt remaine herein earth, he aſcending vp to heauen, whoſe abſence could not chooſe, but be greatly grieuous to thee; in ſuch ſort, as the ſelf-ſame cauſe and obiect did make thee both glad and ſorow, ful; howbeit, this did in th'end chiefly ye comfort thee, that thou kneweſt ſuch to be his wil and pleaſure, wherto continually thou diddeſt conforme thy ſelfe.

In the meditation of the ſecond point thou maieſt intertaine thy ſelf, being a matter of great deuotion, conſidering the wonderful Aſcenſion of our Lorde, and beholding with the eyes of thy minde euery particularitie of the ma-

ner

ner of his aſcēding; the which wil, no doubt, afford thee gret comfort and ſpiritual fruit. For it the *a* Prophet Elias promiſed to geue his Diſciple Heliſeus the gift of his ſpirite which he required, if ſo be he ſaw him aſcend in that fierie chariot, where-in he was tranſported into earthly Paradiſe; howe much more iuſtly mayeſt thou hope to obteyne a greater gifte, if thou contemplate and viewe with the eyes of thy minde deuoutly and with attention, howe, not the Prophete Elias, but the Lorde of al the propheres aſcēdeth; not in a chariot of fire, but by his owne vertue and power; not into terreſtral Paradiſe, but into the Emperial heauen, where he *b* ſitteth on the right hāde of his eternal Father; and if, as S. Paule *c* ſaith, Chriſte when he adſcended into heauen, gaue many giftes to men, wel maieſt thou beleeue he wil doo the ſame euen

a 4. Re. 2 *b.* Eccl. 48 *b.*

b Pſ. 109. *a.* Mat. 22. *d.* Mar. 16. *b.* Luc. 22. *d.* Act. 7. *g* Aug. *lib de fide & Symb.* *ca.* 7. *b.*

c Eph. 4. *b.* Pſal. 67 *b.*

nowe towardes them that doo ſpirituallye contemplate the ſame Aſcenſion. Open therefore thine internal eyes, and with great faith and attention beholde howe the moſt holye Virgin with al that bleſſed companye that aſſociated her, being arriued to the mount Oliuet, her moſt ſweete ſonne came alſo to the ſame place with the ſacred ſpoiles of ſo many ſoules as he had earſt deliuered out of Limbo. Doo nowe contemplate, with howe great ſweetnes and affabilitie he talkeſt to euerye one; with howe great benignitie he embraced euerye one; with howe great charitie he a bleſſed and comforted euerye one; and if he did thus to al, conſider in what maner he behaued him-ſelfe towardes that his moſt ſacred Mother, who loued him more then al, merited more then al, ad was more tenderlye moued then

a Luc. 24. g.

then al with his departure. O howe much more ſugred wordes maye we thinke he ſpake to her, howe much more ſinguler fauours he did her, and howe much more amiably he embraced her. The bleſſed Mother deſired to accompanie her moſt deare ſonne, without whoſe preſence and company her life was lothſome, and painful to her; how-beit, it was not graunted her, our Lord vouchſafing, that ſhe for a ſome time ſhould remaine here in the world, as a Keeper and comforter of that litle flock, which the good Sheppard leeft comfortleſſe with his departure; neither thought he it meete, that in one day they ſhould be made Orphans, being depriued of ſuch a Father and a mother; the which this Lady vnderſtanding, quieted her-ſelfe, and like an humble and obedient hand-maid reſigned her wil to his diuine wil,

a Vndecim annos a morte Chriſti Mariæ vixiſſe dicitur apud Niceph ca. 3. li. 2. hiſt. Eccl. ex Euodio.

saying haply the same wordes in the Ascension, which she vttered in the incarnation; to a wit, *Beholde the hand maid of our* Lord.

a Luc. 1. d.

Hauing then in this wise talked with euery one, and taken his leaue of them al, behold, how by litle and litle he beginneth to eleuate him-self from earth, and to mount vpwardes into the aire with his hands lifted vpon high, wher-with he *b* blessed them, and with his eyes fixed on them, did amiably behold them. Here maiest thou meditate, what the most sacred virgin, with al that holye assembly felt, seing him mount vp thus triumphantly; how their hartes did rent in twaine through loue, and howe they melted againe with teares, seing him goe further and further from them; and how they withal were incomparably reioyced, by beholding the triumphe and Maiestie, where-with he ascen-

b Luc. 24. g.

aſcended, and hearing that heauēlye melodie, which the Angels and bleſſed Saintes did make, who al of them ſounded forth moſt melodiouſly the praiſes of this triumphant Conquerour; ſo that the hearing and ſeing of theſe thinges could not chooſe, but make them for ioye and tendernes of heart poure forth plentiful ſtreames of teares. O glorious day, O ſouereine-ſweet ſolemnitie, O moſt renowned triumphe! thus is he honored *a* whom the King of heauen wil honour; thus is he exalted, *b* who humbled him-ſelfe ſo profoundly; thus meriteth he to triumph, who hath obtained ſo glorious a victorie. Behold, O King of heauen, thy exaltatiō, and the name aboue al names that was geuen thee for being thus humbled and made obedient to the death of the Croſſe. Beholde, how thou beginneſt nowe to reape the

a *Eſter 6. c.*

b *Mat. 23. b. Luc. 14. c. & 18. c.*

aboundant fruit that was promiſed thee, for hauing *a* loſt thy life for our ſinnes. Beholde the noble triumphe thou haſt attained, for hauing with ſuch prowes ouer come ſo daungerous and difficult a daye. Gett thee therfore, O Lord, get thee now to thy *b* reſt, ſeing thou haſt taken ſo great paines, and carye with thee the arke of thy ſanctification, that is to ſaye, thy moſt ſacred humanitie, which is the moſt rich arke, whereout was taken that pretious treaſure of our redemption. Be *c* thou exaltel aboue al the heauens, O my God, and thy glorie be ouer al the world; Al Angels, and al men yeeld thee due adoration and reuerence, ſeing thou haſt enriched and reioyced them al with this thy glorious and moſt miraculous Aſcenſion.

a *Iſai.* 51. *d.*

b *Pſ.* 131. *b.*

c *Par.* 6. *g.*

b *Pſa.* 107.

In the thirde point thou maieſt in like maner enterteyne thee, medi-

meditating, howe the moſt bleſſed Mother remained with that holye flocke in the mountaine, where ſhe ſawe her moſt glorious Sonne aſcende vp to heauen; who al of them accompanied him with their corporal eyes whiles they might poſſiblye diſcerne him, and did after he was once out of ſight (being receued into a white cloude) aſſociate him with their ſoules. a Act. 1. a b

Contemplate a while here, how ſhe with the other lookers on, being al of them deuoutly on their knees, fixed their eyes, on heauen without anye looking a-ſide or ſhifthing of places being, bereſt, as it were of al their ſenſes, and wholly rauiſhed with this moſt glorious viſion. Meditate beſides, the ſolemn pompe and reioyſing, where-with this glorious triumpher king of heauen and of earth was receaued into heuen; think

aſ-wel as thou canſt, with what muſike, with what ſonges, with what praiſes, and with what reuerence euerie celeſtial order did receaue and adore him; howe the Angels reioyced; how the Archangels wondred; how the Seraphins burnet in loue; howe the inferior orders enquired of the ſuperiour that which the Prophet *a* Eſaias had ſo long time before foretolde: *VVho is this that commeth from Edon?* to witt, the world; *VVho is this ſo beautiful and ſo attired in new garmentes, that aſcendeth with ſo great puiſſance and triumph?* with other like words and queſtions, wherof thou maieſt meditate according to thy deuotion. Contemplate laſtly how this moſt humble Lorde being arriued at the Emperial heauen (who, as touching *b* his humanitie was leſſe then his Father) bowed him-ſelfe downe, repeting, it may be, the ſame

a Iſa. 63. a.

b Ioh. 14. d

wordes

wordes which in his prayer of the laſt ſupper he had vſed in the world; that is to ᵃ ſay, *My Father, I haue preached and announced thy name vpon earth, and haue perfected the worke which thou commaundedſt me that I ſhould doo; now therfore, doo thou clarifie me, O Father, with the clearnes of the glorie which I had with thee before the world was made* And then maieſt thou meditate, how his heauenly Father made him ſitt in that high throne, on his right hand, where he nowe ᵇ ſitteth; that is to ſaye, that he exalted him, & made him partaker of the greateſt goodes and excellencies that either haue been, or euer ſhal be graunted to any other; yea; that no creature can poſſiblye comprehend; which is to be vnderſtood, in as much as he was man; for as he is God; ᶜ he is equal with his Father, and hath the ſame glorye and Maie-

ᵃ *Ioh.* 17. *a.*

ᵇ *Rom.* 8. *f.* *Epheſ.* 1. *d.* *Colloſ.* 3. *a.* 1. *Pet.* 1. *d.*

ᶜ *Ioh.* 10. *f.*

Maieſtie that his Father hath. The Prince of glorie being then receaued in this maner, (who neuer forgetteth them that loue and put their truſt in him) ſent *a* two Angels down to earth to viſite his moſt deare mother, with al the other companie, as alſo to informe them of his arriual into heauen, and to deliuer ſuch other ſpeeches as he ſpoke to them; by whoſe comming thou maieſt wel weene, how great conſolation they al receaued, what praiſes and what bleſſinges they yeelded vnto their Lord, whom after they had with moſt profound humilitie adored, they returned with great ioye to *b* Ieruſalem; Sithens albeit they were ſorowful and heauie, as being left Orphanes in great ſolitarines through the abſence of ſuch a maſter and a Shepparde, yet becauſe they loued him better then themſelues, Charitie (which

a Act. 1. b.

b Luc. 24 g.

(which ſeeketh *a* not her owne thinges) made them to reioyce more at the proſperitie and glorye of their moſt louing Lorde, then to ſorowe the want of their owne conſolations. This is that which thou mayeſt meditate touching the hiſtorie of this moſt glorious Aſcenſion; and learne withal to deſire,, ſeeke and ſigh for celeſtial thinges, and to lothe al tranſitorye traſhe, endeuouring, that thy conuerſation be in heauen, where Chriſte remaineth *b* ſitting on the right hand of his eternall Father.

a 1. Cor. 13. b

b Colloſ. 3. a

A PRAYER.

LIKE. AS, O moſt ſacred mother, thou louedſt Ieſus thy moſt ſweet ſonne better then thy ſelfe, euen ſo didſt thou make more accompt of his ioyes and hapines

happines then thou diddeſt of thine owne. And therfore, albeit thou remainedſt behind him here in earth, yet diddeſt thou reioyce greatly, when thou ſaweſt him aſcend vp to heauen, accompanied with the Angels and Saintes he caried with him, with ſuch iubilation, power, and Maieſtie, as was conuenient for ſo glorious a triumpher. I beſeech thee, O moſt holy Lady, by this thy ioye, that ſeing thou then remainedſt in the world, for the ſuccour and conſolation of man, that I may neuer be deſtitute of thy protection, to th'ende, that by meanes thereof I may know my ſelfe to be a pilgrime in this world, and that my thoughtes and conuerſation maye be principally *a* in heauen; where the ſelf-ſame Lorde reigneth in the glory of God his Father. Amen.

Colloſ. 3.4

THe holy Ghoſt in parted tongues,
Diſcendes as t'were of fire,
And wellnie ſix ſcore perſons doth
With heauenly reede inſpire.

COme holy Ghoſt, come ſacred ſpirit
Grant me thy grace diuine,
That I to thee in each thing may,
My wil at full reſigne.

THE THIRD GLORIrious Misterie is of the comming of the holye Ghost, concerning which thou shalt meditate these pointes folovving.

FIrst, howe the most sacred Virgin, and that holy assemblye which was present at our Redeemer his Ascension, remained together in the dining chamber or refectorie of Ierusalem, expecting the comming of the holye Ghost, like as the same Lord *a* had commaunded them to doo.

a Luc. 24. g. Act. 2. a

Secondly, consider, how on *b* Whitsonday, al of thē being in the same place, and deuoutly at their prayers, the holy Ghost came in forme of fyrie tonges, which were seene ouer eche one of the Apostles heades, who were greatlye reioyced and cōforted with this comming.

b Act. 2. a Nic. cap. 2 li. 2.

Thirdly, consider the meruailous effects, which the Ghost wrought in them, sith they which before were shutt close vpp for feare of the Iewes, presently after they

they had receaued the holy Ghoſt, iſſued forth, preaching with great feruour in the ſtreates and market-places, by the which preachinges a great multitude of people was conuerted.

IN the firſt point thou mayeſt entertaine thy ſelf, meditating, howe the moſt ſacred Virgin, with al the Apoſtalical Societie remained ſecret in the great hal of Sion, expecting, in great peace, charitie, and vnion that celeſtial Comforter, which our Lord had a promiſed thē. Thīke what ſighes what ſobbes, and what ſtore of teares they ſhedd, and how feruent and continual prayers they made in this behalfe, and learne thou, that if ſo be thou couet to haue the ſame comforter come to thee, it behoueth thee neceſſarily e to haue the ſame diſpoſition; that is to ſay, to be vnited with al in perfect peace

a Ioh. 14.b 15.d. 19.a

peace and charitie, eſtranged from al ſtrife and contention; ſith this diuine ſpirite wil, that ſuch as dwel in the houſe where *a* he is to come, be of this diſpoſition; like as contrary wiſe, the wicked ſpirite, where-ſoeuer he ſoiourneth, doth what he can to *b* ſow furious debates and enmities.

a Pſ. 67 a.

b Mat. 13. d

This L. wil alſo be greatly longed for, and inuited with often praier, according to that our Sauiour ſaid once with a loude *c* voice: *If any be a thirſt, let him come to me and drink.* Which he ment by the holy Ghoſt; which al they were to receaue that would beleeue in him. Note moreouer in this point, how the Apoſtles went not forth to preache before they haſt receaued the holy Ghoſt, like as their *d* Maſter had warned then before; whēce ſuch as are to exerciſe the ſame office, may learn, how before they beginne, it behoueth them to withdraw

c Ioh. 7. f

d Luc. 24 g Act. 1. a

them-ſelues, and to pray for the receauīg of the ſame ſpirite, without the which, the worde they preache che ſhal-be of ſmal efficacie and auaile.

Here maieſt thou meditate in like maner, how feruent and deuout were thoſe prayers which our Lady made in this place, who vnderſtoode much better then the reſt, the cauſe of this their retyring, and of how great importance and woorthines was: the ſpirite which they required, by whoſe meanes the Goſpel was to be preached through the vniuerſal world. O happie was that habitatiō where ſuch worthie perſons remained; more happy the exerciſes wherto they addicted them-ſelues? but moſt happie the treſure and the conſolation which they looked for. O Harbour far more excellent and delicate then is the terreſtral Paradiſe! howe iuſtly might that be applied to it which

Iacob

Iacob haſt earſt *a* ſaid: *Verily our Lorde is in this place, this is the houſe of God, this is the batche of heauen* Sith here there was nothing thought of but God, nothing ſpoken of but God, nothing deſired and wiſhed for but onely God him-ſelfe.

a Ge. 28.c

As Touching the ſecond point thou haſt a plentiful ſubiect to warm thy ſoule with, entertaining thy ſelfe in meditating the comming of the holy Ghoſt. Thou maieſt therefore thinke with godly zeale, according to thy deuotion, howe after that ſacred Colledge had beene thus aſſembled together certaine dayes, giuing them ſelues diligētlye to the exerciſe aforeſaide, and ſeing howe the holye Ghoſt ſtaied longer in his comming then they deſired, they beganne to be heauie; for as it is *b* written, *The delaied hope afflicteth the ſoule*; yea, and ſome did hapily beginne to doubt. Our Ladye vnderſtanding their affliction, like a true mother

b Pro. 13.b

mother and comforter of the afflicted, endeuoured al ſhe might to comfort and harten them, perſuading them, to perſeuer in their prayers with greater feruour and faith, aſſuring thē, how they ſhould be ſooner viſited and comforted of the holy Ghoſt then they looked for, and to animate them the better, fel her-ſelfe to her prayers with them. a *Iac.* 1. a

Contemplate nowe, howe the pitiful mother kneeling on the grounde, with her handes and eyes eleuate vp to heauen, wholly inflamed in diuine loue, poureing forth aboundant ſtreames of bitter teares, did with great inſtance and feruour craue, that the celeſtial Comforter whom they expected would vouchſafe to come; and amōgſt other deuout ſpeeches wherof thou maieſt meditate, ſhe vttered, likely ynough, that ſētence of the royal Prophet *b* Dauid: *Sende Lord* b *Pſa.* 103. *d.*

Lord thy holy spirite, and they shalbe created: to witt, new affectes, newe thoughtes, new wordes, newe force, in these thy seruants which desire and craue thee; b *And so shalt thou renewe the face of the earth.* O how great consolation did the prayers and speches of this most blessed Lady geue to this holy Congregation; howe exceedingly did she cō for thē, wow did she inflame them howe did she animate and stirre them vp to doo the same. A most pleasant and deuout thing is it to meditate and viewe with our spiritual eyes this prayer which the most holy mother made in earth, but much more to cōtemplate that which the most sacred Sonne, as man, made in heauē, like as he had promised to his Disciples, saying: a *I wil pray my Father, that he wil geue you an other Comforter.* Whose prayer thou maiest wel thinke, how feruent how gracious, how effectual and

b. Ibidē.

a Ioh. 14. b

and acceptable it was to his eternal Father, especially, when he presented to him those most sacred woundes, which so lately he had receaued, and reserued to this ende. Thus so many deuout prayers, so many sighes, wishes, sobbs, and teares hauing been made before, on whitsonday, at the *a* third * hour, which was the selfe-same daye and houre, wherin the old lawe had earst bine giuen in the mount Sinai, they receaued the holy Ghost in the mout Sion, who engraued the newe and Euangelical lawe, not in tables of stone as *b* before, but in their *c* heartes of flesh; & those tonges of fire which wer seene ouer the Apostles, signified the fire of diuine loue which he kindled in their hartes, and the eloquence which he gaue to their tongues to preach with efficacie this Euangelical lawe, like as they did ouer al the

a. Act. 2. b. Nic. li. 2. cap 2. hist. Eccl. * The third houre is about nine of the clock in the mornin. accordding to our account.

b Exo. 20. a & 34. d. Leuit. 19. a Deut. 4. a. 5. a. 10. a. c. Exo. 31. d. Deut. 9. b. c. 2. Cor. 3. a

whole world. O happye were they which merited through the grace of God to be inſtructed of ſuch a Maſter, and comforted of ſuch a Comforter; ſith that good part befel to them, which the prophet Dauid wiſhed for, when he a ſaide: *Bleſſed is the man whom thou ſhalt inſtruct, O Lorde, and to whom thou ſhalt teach thy lawe.*

a Pſa. 93. b.

In the thirde point thou mayeſt like-wiſe enterteine thy ſelfe, if thou liſt, conſidering the great matters which the holye Ghoſt wrought in the Apoſtles, in ſuch ſort, as one might wel *b* ſay: *This is a change wrought by the right hand of God;* ſeing in one inſtant, he made them, of feeble, ſtrong; of ignorant, learned; of indeuout, feruent; ioyful of ſadd; and of terreſtral, celeſtial. Wel ſaith the Euangeliſt S. Luke, that at the comming of the holye *c* Ghoſt, *Ther was ſodainly a ſound made from heauen, as of a great winde,*

b Pſa. 76. l.

c Act. 2. a.

winde, which filled al the whole house where they satt. It was no noyse or sounde of trompett which might moue any feare or horror, but a sound as of a sweet musike, and harmonious melodie, which comforted, encouraged, moued, ascertained, and gaue signe of the aboundant graces that were infused. And therfore is it saide, that it filled al the whole house, it filled their hartes which was the chiefe house wherein this heauenlye geſt came to lodge; it filled al their senses & powers, their vnderstanding with wisdome, their wil with loue, their memorie with assurance, their eyes with modestie, their tonges with eloquence, their handes with liberalitie, their feete with diligence, and al their soules with al kinde of vertues. Thus behooued it that they should be filled, who were to fil others, and that they shoulde receaue al

maner of giftes, who receaued them for the whole Churche. And therefore preſentlye after they were filled, they beganne to ſpreade and ſowe what they had receaued, and to ſhew the ſtrenght which was geuen vnto them; ſith they which were before ſhutt vp for feare, and durſt ſcarſe vtter the name of Ieſus Chriſte, or make any mention at al of his moſt holy
a Act. 4 b. miſteries, doo now coragiouſlye come abroade in publike ſhew to preach, to reprehend; to *a* diſpute, and to ſhew; that there is no other name, wherin they might be ſaued, but only that of Ieſus, whom they them-ſelues had crucified, to whom they thus preched. And this did they with ſuch feruour and efficacie, as S. Peter in
b Act. 2. f. the verye firſt Sermon *b* he made
Nic. ca. conuerted almoſt three thouſand
2. li. 2. of his audience O diuine power;
hiſt. O meruailous vertue, & celeſtial
Eccl. force

force! This is the newe wine, which, as our Sauiour *a* saide, should be put into these newe vessels which were prepared for this purpose.

a Mat. 9. b. Mar. 2. c.

O my soule, if thou wouldest dispose thy selfe to taste of this sweete wine, howe soure would al worldly thinges be to thee, which at this instant seeme so sauourie? If thou wert so happie, as that this holye winde might breath vpon thee; refresh thee, and guide thee, O, howe much more securely mightest thou saile and arriue at the desired port? This is that wind which the Spouse desired and craued in the *b* Canticles, when she saide? *Gett thee gone thou wind of North; and come thou wind of South; breath vpon my garden, and it shal become odoriferous and fruitful* Thou maiest contemplate lastlye in this point the ineffable ioye which the blessed Lady receaued,

b Can. 4. d.

who was more then al other repleniſhed with the graces and giftes of the holye Ghoſt, ſeing and hearing the proſperous beginning and ſucceſſe of the holye Church, and the aboundant fruit that begann to riſe of the ſacred bloud which her bleſſed Sonne had ſhedd; which did ſo much the more reioyce her, as her deſires were more feruent, her charitie more inflamed, her grace more plentiful, with al the other giftes ſhe had receaued.

A PRAYER.

GREAT was the ioy and comfort which thou haddeſt. O ſacred mother of mercy, when being aſſembled with the holy Apo-

Apoſtles and Diſciples of thy bleſſed Sonne, the holy Ghoſt diſcended in forme of fire, and illuminated, inflamed, and comforted them al to goe and preach the ſacred Goſpel with great feruour, wherefore, I beſeech thee moſt ſweete and bountiful Lady, by this joy common to thee, and to al them, that thy effectual prayers may helpe me, to the ende that I poore ad comfortleſſe wretch maye alſo be made a partaker of the graces and giftes of the ſame celeſtial Comforter, wherby I may feruently loue him, extolle and praiſe him euerlaſtingly.

Amen.

OVr Ladie who on earth had liude,
From earthly ſinne ſo free,
Deſerude with heauenly glory great,
Aſſumpted thus to bee.

SWeet uirgin pray vnto thy ſonne,
In life to grant me grace,
To ſerue you ſo in earth as I
In heauen may haue a place.

THE

in thine immaculate conception and Natiuitie, which was moſt pure and free from al ſinne, the beſt in thy life, which was al holy, and a Mirrour of al perfection; the beſt in thy death, which made thee no whitt afraide, as it doth ſinners, yea, was to thee a paſſage to true life The beſt part therfore hath bene geuen thee both in earth, and in heauen, whether thou wenteſt to reigne eternally.

IN the third point thou maieſt pauſe, delighting thy ſelfe with the conſideration, howe that moſt ſacred ſoule departed out a of this life the moſt beautiful, the moſt gratious, the moſt holy of al pure and ſimple creatures, how repleniſhed with merits, with giftes, with vertues, with excellencies, and ſpiritual riches, the greateſt that may be poſſibly imagined, proportionable to the incomparable dignitie which was beſtowed

a Maria obiit anno ætatis ſuæ 59. a Chriſto paſſo. 11 Nic. ca. 3 li. 2.

vpon

vpon her *a* Consider a while the maner how this most blessed soule accompanied with quires of Angels was conducted vp to the Celestial Court; neither are we to doubt at al hereof; for if we read of S. *b* Martin and manye mo *c* Saintes of both *d* sex, who leauing this life, were accompanied with Angels, and honored with their heauenly songes I see no reason why this fauour and honour should be denied the holy of holies, and more holy and woorthy then al; Yea, we may not only affirme this to be most true, but beleeue with godly deuotion, that not onely the Angels, but that which is more, the king of Angels in proper person vouchsafed to come and doo her this honour. Herevpon is it, that some doo contemplate, how the most holy mother being vpō the last hour of her blessed departure, her most sweet sonne descended from heauen, associated

a *Amb. li. 2 de virgini.* *Aug. 2. Serm. de Assumpt.*

b *Apud Sulpitium. Seuerū sub finē li. 1. de transl. B Mart.*

c *Hier. de Paulo. 1. Eremit. inipsius vita.*

d *de Catharinac ōstat ex Metaphrast.*

associated with the celestial powers, and entred *a* into that blessed house where she laye; and beholding her with those his amyable eyes, spake that with a most sweet voice to her, which the husband said to the spouse in the *b* Cãticles; *Thou art al faire, my frende, and there is no blemish at al in thee? come from Liban, my Spouse, come from Liban, and crowned shalt thou be.* That is to saye, Come receue the recompence of thy desertes; the treasure which thy most holy workes haue merited, the crown that is due to thy so excellent vertues; *c* Get vp, my Doue, it is nowe high time to issue out of this exile; no toiles, no teares, no sobbes or sorowes any more. Come to enioye the pleasure of those woundes, which when they were geuen, did occasionate thy so great woes; come nowe and rest thee for the paine which thou

a *Apud Io. Euã. cui commendata fuerat. Io. 19. c.*

Vide Nic. ca. 21. lib. 2. & Hier. ser. 1. de assump. tom. 4.

b *Can. 4. b.*

c *Cant. 2. c.*

thou haſt taken. Come, nowe be merye, for that thou haſt wailed and wept, and for that thou humbledſt thy ſelfe ſo lowlye, come nowe to reigne perpetually. Theſe and ſuche like wordes maieſt thou according to thy deuotion meditate to haue bene ſpoken vnto her; ſithēs there is no Goſpel nor other ſacred writt, wherout we maye gather the certaine Storye of her departure; and therefore eche one maye lawfullye meditate that which ſhal cauſe him to haue beſt deuotion. Doo thou therefore cōtemplate, what conſolation, what ioye, what iubilation this moſt holy ſoule receaued with ſuch woordes, with ſuch a ſight, and with ſuch a companye; with what confidence and ſecuritie did ſhe depart this life, the moſt Soueraine King of heauen, takeing her in his moſt ſacred armes, kiſſing & cheriſhing her moſt louingly according as

Aug. ſer. 2. de Aſſūpt. to. 10.

Hier epiſt. 1. de Aſſumpt. ad Paulam & Euſto. to 4.

a S.

a S. Bernard mediteth. O glorious Ladye, what tongue can possiblye declare the ioye thou feltest seing thy selfe thus highly honoured, and thus embraced betwixt those sacred armes of thy dere sonne. If the Spouse *b* saith, that her soule was melted when her louer spake vnto her, howe fared thy soul, I beseech thee, hauing heard thy best beloued his wordes, seene his amiable countenance, and tasted of his courtesies. Howe much more was it melted with loue, and transformed into her louer, and repleniſhed with ſuch delightes. Behold now, O moſte blesſed mother, al thy deſires fulfilled, nowe haſt thou obteined that which thou requiredſt; now haſt thou found that which thou ſoughteſt for; now doeſt thou poſſeſſe that which thou deſiredſt. Sweet were the kiſſes thou gaueſt him, and the louing intertainment thou vſedſt towardes

a *Ber. paulo poſt medium Ser. 1. de Aſſumpt vvi.*

b *Can. 5. b*

Aug. initio ſer. 2 de Aſſump qui eſt. 35. de Sanctis to. 10

towardes him, when thou *a* boreſt him being a litle one in thine armes into Egipt; *b* but farre ſweeter were thoſe which thou receauedſt of him, when nowe being a great one he caried thee to heauen, to enioy the greateſt goodes, the greateſt riches, the greateſt felicitie that was euer graunted to any creature, For if ſo be no *c* eye hath ſeene, nor eare heard, nor humane vnderſtanding can poſſibly conceaue the goods that God hath prepared for thoſe that loue him. Who can poſſibly conceue or imagine thoſe which he hath prepared for thee, which diddeſt not onely loue him more then al, but diddeſt engender him of the moſt pure bloud in thy body? a priuiledge graunted to thee alone, and worthye thee alone.

a *Mat.* 1. *c*

b *Bern ſer.* 1. *de Aſſum. Aug. Ser.* 2. *de Aſſumpt.*

c 1. *Cor.* 2. *c. Iſai.* 64 *a.*

A prayer

A PRAYER.

WHat ſpirite can poſſiblye conceaue, O moſt bleſſed Queene of Angels, that incomparable ioye, wherewith thy heart was filled, when that happie houre being come which thou with ſo great deſire haddeſt longed for, thy moſt holy ſoule was deliuered from the bondes of the fleſhe, and went to enioye thoſe ineſtimable treaſures which were prepared for thee in the Celeſtial Region. I humbly beſeech thee, O moſt glorious Lady, by this moſt happy day of ſo ſoueraine conſolation, that thou wilt vouchſafe to remember me moſt vnwoorthie ſinner that remaine in this vale of teares, ſubiect to ſo many miſeries and perils, frō the which, I beſeech thee, that by thy holy interceſſion I maye be alwaies deffended and preſerued. Amen.

OF

OVr Ladie here is crownde with bliſſe
In pay of all her paines,
Where for each croſſe of earthly cares.
An heauenly crowne she gaines.

O Queene of heauen which worldly cares
Eſcaped haſt ſo free,
Pray that our bale may be our bliſſe,
Rightly to follow thee.

THE

THE FIFT AND LAST GLORIOUS *Misterie is of the Coronation of our Lady, that is to say, when being risen vp (according as we doo holily beleeue) she was gloried both in bodye and soule, and crowned with glory of the most holy Trinitie, concerning the which thou shalt meditate the points following.*

FIrst, how with in a few dayes after that the soule of the most blessed virgin was assumpted into heauen, it discended to take her moste holy body, by entring into the which it rose vp glorious, immortal, and impassible, with al the other glorious prerogatiues, which shal-be graunted to the elect when they shal rise vp in the day of iudgement.

Secondly, consider the glory triumph, and ioy, wherwith that great Queene accompanied with Saintes, and quires of Angels, went vp to heauen, aboue al the which she was exalted in the celestial kingdome.

Thirdly consider that most riche and pretious crowne where-with she was crowned of the most holy Trinitie, and placed in that most high throne which was geuen her, where she remaineth making intercession for them that recommend them-selues vnto her.

VPon the firste point thou maiest pause, meditating in what maner that glorious Virgin-mother was raised vp, being a thing very iust and conuenient, that we affirm this of her; sithens it is more then likely; that like as our blessed God would, that the soule of this Lady should be free from sinn, so would he in like maner, that her most holye body should be free from al corruption, and not permitt that flesh to turne to asshes, whereof the word eternal had taken his flesh. For if our Lord would not that *a* Raab the harlots house should be rased with the

a *Iosue.* 6.d. *Heb.* 11.f.

the other houſes of Ierico, becauſe ſhe had receaued and lodged for one onlye day the ſpies of Ioſue; how much more reaſon is it, that the houſe of the bleſſed Virgin Mary which had receaued our Lord him ſelfe, yea, and lodged him therein nine monthes, ſhould not be deſtroyed and turned into aſhes. Let vs beleeue therefore, that as God gaue to the firſt *a* Adam a cõpanion like vnto him, to th'end he might not be alone in terreſtral Paradiſe: ſo was it conuenient, that ſuch a like companion ſhould be geuen to the ſecond Adam, who being riſen vp and glorious, might raigne with him riſen vp and glorious in the celeſtial Paradiſe. And ſeing it is ſaide of other Saints, that being now riſen vp they doo reigne in *b* heauen; much more meet is it, that we both ſay and beleeue this of her, who in ſãctitie ſurpaſſeth al Saintes, and in dignitie

a Gen. 2. d. 1 Cor. 11. c. Mat. 19 a.

b Mat. 27. f. Hier. epiſt. 1. de Aſſũ. to 4.

dignitie al pure creatures. The which being preſuppoſed, conſider, how with the very ſame ſolemnitie, with the ſame ioye, with the ſame honour and triumph, where-with that moſt happie ſoule was aſſumpted into heauen, it deſcended downe to earth, & came to the ſepulchre, where her virginal body lay, which, as it is ſaid, was in the vale of Ioſaphat, and by operation and diuine vertue, did not raiſe her-ſelfe vp, as the ſonne of God and hers did him-ſelfe; but was of her ſonne raiſed vp. Ponder nowe the ſtate of this virginal body being re-vnited to the glorious ſoul, how beautiful, how glittering, immortal, impaſſible, and adorned with the other glorious partes, which the elect being riſen vp ſhal be indued with. And if the Goſpel telleth vs of the other iuſt perſons, howe they ſhal ſhine like the Sonne in the kingdome

a Hier. *ibi vbi vallent Ioſapha inter montẽ Siõ & montẽ Oliuetũ eſſe ſcribit.*

b. D. *Tho q. 81. 3. p. & q. 95.*

c Mat. *13. f. Sap. 3. b Dan. 12 a.*

dome of their Father, how ought this Lady, being riſen vp, to ſhine, which is the moſt righteous of al righteous, the moſt holy of al holies, the moſt gratious of al gratious; how ſhal that bodi ſhine, which was the *a* tabernacle and habitation of the ſonn of God; what ſhal the beautie of that body be, which was neuer defiled nor ſubiect vnto ſinne? If liuing in mortal fleſh, it was ſo faire, *b* that it ſufficed to make God him ſelfe take pleſure therin, what ſhal th'excellencie thereof be, being riſen vp with al the moſt abſolute gifts, graces, and excellencies that are added thervnto.

a *Pſ.* 14 *a.* *Apoc.* 21. *a.* *Iacob in Liturg.*

b *Amb. li. 2. de virgin. Ber. Hō. 3. ſup. Miſs.*

O with how great reaſon are al deuout ſoules allured to beholde this glorious ſpectacle by thoſe wordes that ſay thus *c Come out ye daughters of Sion, and ſee your Queene, whom the morning*

c *Cant. 3. c. Ber. Ser. in verba. 12. Apoc. Apparuit.*

ning ſtarres geue laude vnto: At whoſe beautie the Sonne and Moone doo meruaile againe. But what meruaile is it, if the Sonne and Moone doo meruaile at her beautie, if the Angels them-ſelues doo meruaile thereat, as alſo at her other riches and fauours, and as amaſed at ſuch matters, doo ſaye: *a Who is this that aſcendeth frō the deſert, replenished with ſuch delicacies, and leaning vpon her louers ſhoulder?* What is ſhe this ſo glittering, ſo faire, ſo gratious, that mounteth vp thus *b* odoriferous, as the fragrant ſmel of her vertues doth delight and fil al the whole Court of heauen? Howbeit, meruaile not, O ye Angels of heauen, to ſee in earth a creature ſo faire and beautiful being clothed with the *c* Sonne, and hauing the Moone vnder her feete. Meruail not to ſee ſuch riches and excellencies in a houſe which the eternal wiſdome hath thought

a *Cant.* 8. *a.* *Ber. initio ſer.* 4. *de Aſſ.*

b *Cant.* 3. *b.*

c *Apo.* 12. *c.*

thought good to *a* frame for him- a *Pro.* 9. *a.* *Amb. li.* 2. *de virgin.*
selfe; And this day hath he made an ende to geue it the last and entier perfection, fulfilling that which the *b* Prophete Esaie had *c* foretolde: I *wil glorifie the mansion of my Maiestie.* b *Isai.* 16. *b.* *Exo.* 15. *c*

In the second point thou maiest pause, assisting with thy spirite the most solemne triumph that was celebrated in the celestial court, on that daye that the most sacred virgin being risen vp, was both in body and soule assumpted into heauen.

We reade in holy writt of two solemne festiual dayes that were kept at the Arke of the old Testament. *d* The first, when king Dauid caried it from Obededon his house to the Citie, and to his palace; & this did he with such reioycing, both of his owne part, and of al the people, that it is a wonderful matter to consider the great solé- c 2. *Re.* 6. *c.* *Exod.* 15. *c*

nitie

nitie which the Scripture telleth to haue bene celebrated that daye, in ſo great a multitude of ſacrifices as were offred, ſuch varietie of muſical inſtruments as were plaied vpon, ſuch ſtore of Canticles, himnes, and diuine praiſes, as were there ſounded forth, yea, and king Dauid him-ſelfe did ſing, play, ad daunce (being araied with newe robes made for the ſame purpoſe) through the great feruour and deuotion which he felt inwardlye in him-ſelfe. Yet for al this was the feſtiual and ſolemne daye that his ſonne *a* Salomon made farr greater, when he caried the ſame Arke into the famous Temple which he had erected for it. Theſe two ſolemne feſtiual daies that were thus celebrated in the honour of that holy material Ark, doo foreſhew in figure the farre more ſolemn feſtiual daies that

a 3. Re. 8. *a*.

were

were celebrated in the honour of the miſtical Arke, that is to ſaye, of the moſt ſacred virgin mother, which was a farre more woorthy and more pretious Arke then th'other (albeit it were of ſouuerain ſanctitie and woorthy of great woorſhip) for that a farr more rich and pretious *a* treaſure was kept in this Arke miſtical, then in that *b* material. The firſt ſolemnitie was celebrated in her honor, whē in ſoule ſhe was aſſumpted vp to heauen, wherof I haue already ſpokē in the former miſterie: And the ſecond it was ſolemnized, when being riſen vp in body and ſoule, ſhe was placed in that celeſtial throne that was prepared for her. And albeit the firſt ſolemnitie were of ſo ſurpaſſing ioye, as no humane eloquence can poſſibly expreſſe it, yet was the ſecond, without al compariſon farre greater. Howe may therefore any humane

a *Chriſtus omnes theſauri ſapientiæ Dei. Coloſ. 2. a.*

b *Duæ tabulæ lapideæ 3. Re. 8. a.*

mane capacitie ſuffice to comprehende the ſolemne reception and intertainment, that was made vnto this glorious Queene of al the celeſtial Court, when with her moſt beautiful and ſhining bodye ſhe aſcended into heanen in ſo great a Maieſtie? What ſtore of muſical inſtrumétes yeelded forth a moſt melodious harmonie? *a* what Canticles, Himnes, Pſalmes, and praiſes were there founded forth vnto? her howe great the ioy and iubilation was, which al the bleſſed ſpirites ſhewed? howe ſoueraine the contentment and conſolation which al thoſe auncient Fathers and other Saintes of both ſexe felt? O how much more iuſtly might they ſay to this moſt bleſſed Ladye what they had ſaide tofore to the chaſt and valiant Iudith: *b* *Thou art the glory of Ieruſalem, thou art the ioy of Iſrael, thou art the honour of our people.* *c* *O daughter,*

a *Amb. lib. a. 2. de virg.*

b *Iud. 15. c.*

c *Ibid. 13. c.*

ter, thou art bleſſed of our Souueraine Lord God, for by means of thee we haue obteined the fruit of life, bleſſed art thou therfore amongſt al women. Now, if al the Saintes and Angelical ſpirites did reioyce ſo greatly, and make ſo exceeding triumphe for the Aſſumption of their Queene, what maieſt thou thinke was the exultation of her moſt puiſſant Sonne, and th'honour and interteinment he vſed towardes her, vouchſafing to accompany her, *a* and to lodge her him ſelfe, in countercha nge of the lodging which he had receaued of her in her entrals and virginal wombe. O moſt woorthye mother; thou alone haſt merited to receaue ſuch fauours Thou alone waſt woorthy of ſuche interteinmẽtes! Thou alone couldeſt tel thy pleaſures and ſugred taſtes, thy delightes, and ſoueraine iubilatiõ,

a *Ber. Ser. 1. Aſſũpt.*

and vpon new cauſes mighteſt thou recite and ſing a-newe that diuine Canticle which thou pronouncedſt earſt before thy holy Couſin S. Elizabeth, for that he hath done great thinges to thee which is mightie, whoſe holy name be bleſſed euerlaſtingly.

Reaſon requireth, that thou pauſe in the laſt point, meditating, how the glorious Queene of Angels going with them, and with al the bleſſed Saintes accompanied, thus reuerenced, and thus honored, arriued at heauen, where ſhe preſented her-ſelfe before the high throne of the moſte ſacred Trinitie, who receaued her moſt louingly, and exalted her ſo much the more as ſhe had humbled her-ſelfe more profundly liuing in the world, like as our Sauiour had manye times fore-tolde, a ſaying: *VVho ſo humbleth him-ſelfe ſhal-*

a Mat. 23. b. Luc. 14. c. & 18. c.

be

be exalted. The celeſtial Father receaued her as his moſt dere daughter, The ſonne receaued her as his moſt worthy mother; the holy Ghoſt receiued her as his moſt holye ſpouſe; and then was ſhe of al the three diuine perſons crowned with a moſt pretious crown, and placed in a moſt ſumptuous throne on the right haned of her ſonne. Then was that fulfilled which the royal Prophet had with diuine ſpirite *a* fore-tolde: *The Queene hath aſſiſted at thy right hande in a garment of gold enuironed with varietie.* By the which wordes he ſignified her ſouueraintie, her dignitie, her beautie, the diuerſitie of giftes, vertues, prerogatiues, riches, and excellencies that were graunted vnto her; ſith ſhe neither wanted the faith of Patriarkes, nor the charitie of the Apoſtles, nor the conſtancie of Martirs, nor the wiſdome of Doctors and Confeſ-

a Pſ. 44. c.

ſors,

fors, neither the chaſtitie of Virgins, nor the puritie of Angels, nor the knowledge of Cherubins, nor the moſt inflamed loue of Cerafphins, & beſides, the vertues & graces that were geuē to other by peece-meal and meaſure, were al geuen to her together, and heaped in al fulneſſ one vpon an-other. And like as her vertues and excellencies exceeded far thoſe of al the Saints & bleſſed ſpirites, ſo in like maner merited ſhe to be exalted in heuaen aboue them all.

This is the woman that S. Iohn ſaw in his *a* Reuelation clothed with the Sonn, and hauing a crown of twelue ſtarres on her head, wherby are noted the prerogatiues of plentiful graces, wherewith ſhe was adorned, wherat we are rather to wonder, then to go about to write them.

a Apo. 12. *a Ber. ſer. in illa eadem verba.*

O moſt bleſſed Ladye, and moſt woorthy of al praiſe, who can tel what

what thy merites were, but he that conſidereth thy reward? who can conceaue what thy grace was, but he that contemplateth thy glorie? who can knowe what thy perfection was, but he that beholdeth thy Crowne? Reioyce therfore, O noble Lady, reioyce for haueing atchieued ſo Soueraine *a* felicitie as ſhal neuer in al eternitie be take from thee; And remember them that remaine in this vale of teares; Seing alſo, that thy greatneſſe can not make thee forget thy profunde humilitie, encline thine *b* eyes of mercie towardes vs, and make interceſſion for vs. Ceaſſe not to continue thy office of being our Aduocate, ſith thou art now more mightie, and of greater credite and *b* authoritie then thou waſt tofore. Procure, O Queene of heaue, procure, that by thy meanes we maye be pardoned our offences; and that the ſame moſt ſacred Trini-

a Ber. 4. Ser. de Aſſumpt.

a Ber. ſer. 1 de Aſſumpt.

tie

tie which hath entertained and crowned thee ſo liberally, vouchſafe to receaue vs like-wiſe to his fauour and mercie; To th'end, that when we ſhal depart out of this exile, we may merite to remaine in thy compagny, praiſing adoring, and enioying the ſaide moſt Soueraine and ſacred Trinitie perpetuallye in the celeſtial King-dome. Amen.

A PRAYER.

WHo ſo loueth thee beſt, O moſt ſoueraine Queene of heauen, hath beſt cauſe to reioice at thy laſt and moſt inexplicable ioy which gaue the perfect accompliſhment to al they felicities, when being now riſen vp, and in bodie and ſoule aſſumpted into heauen, thou waſt crowned with a pretious crown of the moſt holy Trinitie, and placed aboue al the quires

quires of Angels in that moſt high throne which was prepared for thee, where nowe thou ſitteſt as Queene on the right hand of thy moſt louing ſonne king of glorie, who ſitteth on the right hand of his eternal Father. I humblye beſeech thee, O moſt happy Lady, by this thy glorious exaltation, that by howemuch the dignitie is greater which thou haſt obtained in heauen, by ſo much the fauours may be greater which by thee both I and al others may obteain here in earth Amen.

FINIS.

Heauen laugheth, Angels reioyſe, the world triumpheth, hell trembleth, diuells doe flie, as often as with reuerence we doe ſay an Aue Maria. S. Bernard.

the

The Father will not denie the Sonne earneſtly requeſting: neyther the Sonne the Mother, importunately requiring: neither the Mother the ſinner mournefully deſiring. Saint Bernard.

LITANIÆ BEATÆ MARIÆ VIRGINIS.

KYrie eleiſon.
Chriſte eleiſon.

Kyrie

Kyrie eleyſon.
Chriſte audi nos.
Chriſte exaudi nos.
Pater de cælis Deus, miſerere nobis.
Fili redemptor mundi Deus miſerere nobis
Spiritus ſancte Deus, Miſerere nobis.
Sancta Trinitas vnus Deus, Miſerere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei genitrix, ora pro nobis.
Sancta Virgo Virginum, ora.
Mater Chriſti, ora pro nobis,
Mater diuinæ gratiæ, ora pro nobis.
Mater puriſſima, ora pronobis.
Mater caſtiſſima, ora pro nobis
Mater inuiolata, ora pro nobis.
Mater intemerata, ora pro nobis.
Mater amábilis, ora pro nobis.
Mater admirábilis, ora pro nobis.
Mater Creatóris, ora pro nobis

Mater

Mater Saluatoris. ora pro nobis.
Virgo prudentissima, ora pro no.
Virgo veneranda, ora pro nobis.
Virgo predicanda, ora pro nobis.
Virgo potens, ora pro nobis.
Virgo clemens, ora pro nobis.
Virgo fidelis, ora pro nobis.
Speculum iustitiæ, ora pro nobis.
Sedes sapientiæ, ora pro nobis.
Causa nostræ lætitiæ, ora.
Vas spirituale, ora pro nobis.
Vas honorabile, ora pro nobis.
Vas insigne deuotions. ora pro no.
Rosa mystica, ora pro nobis.
Turris Dauidica, ora pro nobis.
Turris eburnea, ora pro nobis.
Domus aurea, ora pro nobis.
Fœderis arca, ora pro nobis.
Ianua cæli, ora pro nobis.
Stella Matutina, ora pro nobis.
Salus infirmorum, ora pro nobis.
Refugium peccatorum, ora.
Consolatrix afflictorum, ora.
Auxilium Christianorum, ora.
Regina Angelorum. ora.

Regina

Regina Patriarcharum, ora.
Regina Prophetarum, ora.
Regina Apostolorum, ora.
Regina Martyrum, ora.
Regina Confessorum. ora.
Regina virginum, ora.
Regina Sanctorum omnium, ora.
Agnus Dei qui tollis peccata mundi parce nobis Domine.
Agnus Dei qui tollis peccata mundi exaudi nos Domine.
Agnus Dei qui tollis peccata mundi miserere nobis.
Vers. Post partum Virgo inuiolata permansisti.
Resp. Dei genitrix intercede pro nobis

Oratio.

GRatiam tuam quæsumus Domine mentibus nostris infunde, vt qui Angelo nunciante Christi Filij tui, incarnationem cognouimus, per passionem eius & crucem

cem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

OMnipotens sempiterne Deus, qui facis mirabilia magna solus, prætende super famulos tuos, & super congregationes illis commissas spiritum gratiæ salutaris, & vt in veritate tibi placeant, perpetuum rorem tuæ benedictionis infunde. Per Dominum nostrum Iesum Christum. Amen.

DEfende, quæsumus Domine, beata Maria semper Virgine intercedente, istam ab omni aduersitate familiam, & toto tibi corde prostratam, ab hostium propitius tuere clementer insidijs. Per Christum Dominum nostrum. Amen.

The

The Hymne of our Lady called (Salue Regina) which for the deuoute & generall vse thereof in the whole Church is worthely to bee learned euen of the simpler sort.

SAlue Regina, Mater misericordiæ: Vita, dulcedo, & spes nostra salue. Ad te clamamus, exules filii Euæ, Ad te suspiramus gementes, & flentes in hac lacrimarum valle. Eia ergo aduocata nostra, illos tuos misericordes oculos ad nos conuerte; Et Iesum benedictum, fructum ventris tui, nobis post hoc exilium ostẽde. O clemens, o pia, o dulcis virgo Maria.

Vers. Ora pro nobis sancta Dei genitrix.

Resp. Vt digni efficiamur promissionibus Christi.

The

THE MANER HOWWE ought to examine our conſcience.

VVHAT we ought to doo in the morning after we are got vp.

FIRST, to thanke God generally for benefits receued, and particulerly for hauing preſerued vs the night paſt.

Secondly, to offer our ſelues wholly into the handes of his diuine Maieſtie, and to praye him that he wil keepe vs, and geue vs grace to doo euery thing that day according to his holye and diuine wil.

Thirdly, to conſider what vices and

and to beginne presently to renew our selues according as our Lord Iesus Christe hath taught vs.

Fourthly, to craue helpe for the doing of this of the blessed Virgin, and of our Gardian Angel; recommending our selues to al the whole company of the blessed Saintes in heauen.

Fiftly and lastly, to saye three Pater nosters and three aue Maries for al the faithful liuing and departed, procuring to go deuoutly to heare holy Masse, and to offer that sacrifice to God for our own sinnes, and for al the necessities of holy Churche.

What we ought to doo at night before we go to bedd.

FIrst, to thanke God generally for al benefits receaued he-

retofore, and eſpecially that preſent day.

Secondly, to require grace and true ligh, to knowe and hate our ſinnes.

Thirdly, to cal our ſoules to an accompt, wherein they maye on that daye haue offended God; hauing a ſpecial conſideration of ſuch defects, whorto we are moſt inclined.

Fourthly, to craue pardon humbly of God for al the defects whereof we finde our ſelues giltie.

Fiftly, to haue a firme purpoſe thorough Gods grace to beware of ſinne hereafter, with a purpoſe to confeſſe then- which we may haue already tranſgreſſed in. Laſtlye, to ſaye the Pater noſter, Aue Mary, and the Creede; making then the ſigne of the holy Croſſe vpon vs.

MEDITATIONS FOR

the ſeuen Euenings and Mornings of the weeke contained shortly in verſe, for the better remembring of them: and firſt for the mornings.

ON munday morning meditate, Mat.26
humilitie to gaine: Mar.14
How Chriſt did wash Apoſtles feete, Luk.21
and Sacrament ordaine. Ioh. 15

Tueſdaie morning.

On tueſday morne how ſweating bloud, Luk.22
Chriſt did in garden pray. Mat.21
On Iudas kiſſe, how tane, how bound, Ioh.18.
how poſtles fled away.

vvenſdaie morning.

On wenſday morne how fiue times toſſt, Ioh.18.
Twixt Iudges too and fro: Mar.14

Mat.26 And then to piller bound and whipt,
Luk.23 turmoild and toyled ſo.

Thurſedaie morning.

Mat.26 Thurſeday betimes, how crownd, how ſcornd,
Mar.15 how ſet to open fight:
Ioh. 19 And how he bare his hugie Croſſe
Luk. 23 in hard and heauie plight.

Fridaie morning.

Mat.27 On friday morning thinke vpon
Luk.23 the great and grieuous paine:
Ioh. 14 Our Sauiour ſweete with patience great,
in paſſion did ſuſtaine.

Saterdaie morning.

Ech ſatterday at morning thinke,
Lõgius. on wound which ſouldier gaue:
How tane from Croſſe, how mother mournd
how laid into the graue.

Sundaie morning.

On ſundaie morning, how ſacking hell,
he riſen did appeare
To mother, then to Magdalen.
and his diſciples deere.

Meditations for Euenings, and first for mundaie.

munday tueſday wenſday thurſday friday
Sinnes, miſeries, death, Iudgement, hel
ſaterday *ſunday*
bliſſe benefits do show,
From munday forth how euery night.
Men may their thoughts beſtow.
munday tueſday wenſday thurſday friday
maunday, gardē, ſcourging, crowne, croſſe
ſatterday *ſunday*
graue riſing vp do tell,
How man ech morne from munday forth
may meditate full well.

The ſame meditations laid downe more at large, and first for the nights.

Mundaie night.

On munday night to know thy ſelfe,
call all thy ſinnes to minde:
True humblenes of heart thereby,
and penance due to finde.

VVhich that thou maiſt the better doe, conſider theſe foure pointes,

1 The multitude of former life,
2 defects of preſent ſtate;
3 Their grieuouſnes for three reſpectes,
4 Twixt God and man the hate.

1 It offēdeth God.
2 for a vanitie
3 boldly & without ſcruple

Tueſdaye night.

On tueſday night to daunt thy ſelfe,
and peeuish worldly pride:
Thinke how thicke miſeries aſſault
mans life on euery ſide.

For thy helpe remembr Chriſtes paines.

1 How short, 2 vnſure, 3 fraile, 4 feeble, 5
how full of, 6 care and paine falſe
Man findeth life, how dreadfull death,
and reape there of ſome gaine.

vvenſdaie night.

Thinke on the houre of dreadfull death,
on euery wenſday night,
Wiſedome to winne, to shunne foule ſin-
to be preparde aright. (ne,

vvhich, that thou maiſt the better doe, conſider vvell theſe nine points.

1 Vncertaintie, 2 ſoules parting, 3 feare,
4 count, 5 nealing, 8 gaſping woe,
7 Soules agony. corps funerall,
9 and where the ſoule doth goe.

Thurdaie night.

On thurſday night the feare of God
and hate of ſinne to finde:
The dire and dreadfull iudgement day
imprint thou deepe in minde.

For

For this help therein thinke on these fiue points.

The 1 fearefull time, the 2 griesly signes,
the 3 worlde consumed with fire:
The trump the 4 Iudge, the 5 count, the
which giues the bad their hire. (doom

Fridaie night

On friday night the feare of God,
and hate of sinne to gaine:
Of ghostly hell thinke well vpon
the great and greeuous paine.

And for thy help remember

The wofull place, the wofull paines
of sence and losse: the pay
Proportioned to ech offence,
and that it lasteth ay.

Satterdaie night

On satterday at night to ease,
and sweeten all annoy:
Thinke on the happy home of heauen,
And euer-during ioy.

In vvhich meditation consider of

The place, the companie of Saints,
the sight of God so pure:
Saints bodies glories: last, all blisse,
which alway shall indure.

The bodie glorified amongst others hath these priuileges.

Most subtile, swift, impassible,
More cleere than shining sunne.

Sun-

On ſunday night call all Gods gifs,
and benefits to minde:
Thereby his loue, a thankefull heart.
and griefe for ſinne to finde.

And for the help of this memorie thou maiſt reduce all to fiue kinde.

1 Creation, 4. conſeruation,
3 Redemption, ſetting free,
4 Vocation, 5. ſecret gift, and theſe
Particular which bee.

Touching the ſecond vocation or calling by peuaunce, conſider how manie benefits man receiueth of God, to way

Expecting, ſuffring ſent good thoughts,
Mouing, thy ſtonie minde:
Pardoning in giuing grace and gifts,
no more to be vnkinde.

FINIS.

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The vertues which are to be demaunded in petition.

4. *Which are the foundation.*

1 The minde and body ſetled well.
2 diſcretion thought, attent:
3 The tong reſtraind and calld to count
4 rigour of gouernement.

4 *Other containing the ſumme of perfection.*

1 Obedience true, and 2. proper will
3 in mortified ſtate:
Courage to conquer labours hard,
4 of ſelfe an holy hate.

4 *Other ſouereigne vertues.*

1 Inward and outward humbleneſ-
2 in body, poore and ſpirite: (ſe,
3 Patiēt in woe, 4. purenes in wor-
God onely to delight. (kes,

4 *Other which are the beginning and end of perfection.*

1 Firme faith, 2 ſure hope, 3. and fierie loue,

which

which heart must still inflame,
4 A reuerend feare which alwayes must
put all our workes in frame.
With all these vertues named before-
Perseuerance must haue place, (re
Which causeth mã Perfections top
to scale in little space.

Seauen points to be obserued in the fiue partes of Prayer aforesaide, but specially in meditation.

1 Firſt, not for course prefixed thus;
a better thought to shunne:
For whē you haue what you desire,
what would you more haue done?
2 Next, shake superfluous insight off,
From the vnderstanding still:
And so betake this charge vnto
affections of the will.
3 The third aduise, is that the will
be not too vehement:
To seeke for sobbes and teares by force
but quiet and content.

4 The

4 The fourth, to vse attention due,
eſchewing each extreame:
Too much hurts too much, too litle more,
the beſt reſts in the meane.
5 The fift, not to diſmay your ſelfe,
although deuotion faile:
But patiently expect the end,
in hope you may preuaile.
6 The ſixt, not to be ouer ſhort,
for a deaw, doth bring ſmall gaine
The barren ſoyle which ſhould be ſowſt,
with luſtie ſhowres of raine,
7 The ſeuēth, Gods viſitings to take
as quietly as you may:
For man which ſhunnes God, ſeeking him,
May ſeeke him, and haue nay.

The moſt ſweet name of IESVS,
and of his moſt holy Mother the Virgin
MARY, *be praiſed for euermore.*
Amen.

Deo Gratias.

Deuout Reader, I Beſeech Thee, to pardon Theſe Faultes, eſchaped, in Printinge And looke not curyouſly vpon the olde English Words, and phrayſes thou findeſt in this booke But vpon the deuout ſubiect.

pag 34 lin. 13. for graue; Read. gaue, pag. 56. liue. 14. for ſortie Read. fortie. pag. 58. liu. 22. for tonception: Read: conception, pag. 59. liu. 12 for pnre, Read. pure, pag. 68. lig. for THE THIRD IOYFVL. MIS. Read. THE FIFT. IOYFVL MIS. pag. 76. lin. 2. for them Read then. pag. 87. lin. 23. for. rerdye. Read Readye pag. 93. lin. 23. for funt. Read. fund. pag. 94. lin. 15. for knowg Read knowing. pag. 113. lin 25. for ſonne of men Read ſonnes of men. Pag. 2 36 lin. 13. for deuotions read deuotionis.

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